AN ANSWER TO TWO TREATISES

Of Mr. IOHN CAN, or Canne, THE Henry Bradshaw

Leader of the English Brownists in *Amsterdam*.

The former called,
A Necessitie of Separation from the Church of ENGLAND,
proved by the Nonconformists Principles.

The other,
A Stay against Straying: Wherein in opposition to M. *Iohn Robinson*, he undertakes to prove the unlawfulnesse of hearing the Ministers of the Church of *England*.

Very seasonable for the present times.

By the late learned, laborious and faithfull servant of Jesus Christ,
IOHN BALL.

He that is first in his owne cause seemeth just, but his neighbour commeth and searcheth him, Prov. 18. 17.
Prove all things, hold fast that which is good, 1 Thes. 5. 21.

LONDON,
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TO

The Christian READER,

Sound Knowledge and love of the Truth, together with inward peace and Spirituall joy, through Communion with Christ, in the Ordinances of the Gospell.

Christian READER,

THis ensuing discourse was prepared for the Presse by the Reverend Author, and committed to one of us, that it might be made publike: of which we will say nothing, but shall freely venture it to stand or fall by the award of an impartiall judgement. Neither shall wee present thee with the Authors deserved praises, seeing his rare pietie and great learning were sufficiently knowne to very many of various rankes, who were well acquainted with him, and his workes already Printed have given a competent proofe hereof unto all others who have perused them without prejudice and partialitie.

Only by occasion of publishing this piece, wee crave leave to cleare him from such aspersions, as by so

have cauſleſly beene caſt upon him, and by others too much and too eaſily believed againſt him, (a thing incident to men moſt eminent, and innocent, as inſtances in all Ages will evince) not only to the blemiſhing of his juſt eſtimation, but alſo (as we conceive) to the prejudice of the truth it ſelfe, and in favour of many ſpreading errours and exorbitances.

Thoſe aſperſions which wee ſhall endeavour to take off are two, which though they openly contradict each other, yet they unhappily agree to defame our worthy friend, whoſe credit wee judge our ſelves many wayes bound to vindicate and preſerve.

The one, intimating ſome degree of declining from his former inconformitie, in deſerting the Nonconformiſts cauſe and grounds, being too much inclined to favour the times in our Ceremonies and Service book.

The other, expreſſing his advancing beyond the wonted limets of a Nonconformiſt towards the cauſe and courſe of ſeparation.

Two things are pretended to confirme the former. 1. A paſſage in the Preface of his Book called, *A friendly tryall of the grounds tending to ſeparation, &c.* pag. 3. his words are theſe. *Many are the objections which are made againſt ſet formes of Prayer, and particularly againſt our booke of Common Prayer; All which I have endeavoured to anſwer ſeverally, not becauſe they are of ſo great weight, but becauſe I deſired fully to ſatisfie every doubt, &c.* Secondly, that in the whole frame of the ſame booke he ſpeakes more covertly and coldly againſt the corruptions of our Church than became a man who continued ſtedfaſt in the wayes of Nonconformity.

For Anſwer whereunto, we affirme in the Generall, That upon our knowledge he lived and dyed a ſtrict forbearer and firme oppoſer of all ſuch corruptions as the *Nonconformiſts* (heretofore ſo uſually called) had commonly by their publike writings diſallowed. Nor have

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wee knowne any man in that kinde more preciſe, uniforme, and conſtant to his opinion in diſcourſe, prayers, and practices, yet alwayes carried on with Chriſtian moderation and meekeneſſe; which graces are of ſingular uſe in controverſies of this nature: yea ſome of us can witneſſe his purpoſe, (if God had lent him longer life) by a ſet Treatiſe to have ſhewed himſelfe a plaintiffe for the *Nonconformiſts* againſt the corruptions in our Church, as in this hee appeares their defendant againſt the Calumnies of *Maſter Can*. Theſe teſtimonies may ſatisfie the ſober minded, that he continued cordial to their cauſe; whereunto more might be added, but wee deſire not to revive the remembrance of theſe differences among deare brethren: Becauſe wee pray and hope that through Gods mercy, by meanes of our Gracious Sovereigne, and of the preſent Parliament, they will in ſuch ſort be buried, that they ſhall ariſe no more to our diſturbance and diſcomfort.

More particularly to the paſſage objected out of the forecited Preface, we Anſwer, That the words themſelvs doe not neceſſarily imply any ſuch ſenſe; but they may admit, yea they will carry a better conſtruction, if the Reader will be candid and well adviſed. For he ſaith not, that he hath anſwered the objections, as ſuggeſting little or nothing blameworthy in our Liturgie, but becauſe they are not of ſo great weight as to inforce the unlawfulneſſe of thoſe ſet formes, or warrant a ſeparation from our Churches, and publike worſhip in regard thereof. All which both the title of the Booke, and the tenour of the whole diſcourſe therein, together with this Treatiſe exhibited will ſufficiently cleare unto the indifferent and attentive Reader. And that this was his meaning, ſome of us can teſtifie from his owne mouth, which alſo he would have manifeſted to the world (if God had lengthened his life) either in an Epiſtle annexed to this worke, now brought into the open light, or ſome other way, as might have been judged moſt convenient.

Object. But you will ſay. The other ground of this imputation is more pregnant, for why did he not ſpeake out againſt the corruptions of the times as others did? Nay, why did he ſeeke to cleare the book of Common Prayer of ſome things charged upon it?

Anſw. Two things we conceive may fully take off the ſtrength of this objection. 1. Becauſe it was impertinent here to aggravate or multiply corruptions objected, but rather to ſhew, that as in ſome things the booke by them was overcharged, ſo notwithſtanding all that could be alledged againſt it, yet ſeparation from our worſhip could not be lawfull, much leſſe neceſſarie.

2 The ſtate of thoſe times wherein this piece was penned would not brooke more plainneſſe in that and ſuch like points; this we could (if it were expedient) aboundantly evidence, by declaring with what difficultie it paſſed the Preſſe, what exceptions were taken at ſome harmeleſſe expreſſions, and what amendments were exacted in ſome phraſes, which ſeemed ſomewhat openly to hint the Authors heart-workings towards that Reformation which in theſe times is much deſired and endeavoured.

The ſecond imputation remaines to be removed (*viz.*) that though our Reverend Author had both reaſoned and written againſt the opinions and practice of ſeparation in the time of his health, yet on his death bed he did retract, and with griefe repent what in that kinde he had done.

This is commonly reported, confidently believed, and gladly embraced, not only here at home, but alſo in forreigne parts, even in *America*, as by divers letters and other wayes ſome of us have beene informed.

It is high time therefore to give open check unto theſe groundles rumours, leſt the cauſe here maintained ſhould thereby ſuffer prejudice, either in the mindes of them who are friends, or of thoſe who be adverſaries thereunto. And for this end we intreat the Reader firſt to conſider that this imputation being directly contrary to the former, either

ther they muſt confute each other, or elſe argue the man ſtrangely light in wheeling from one extreame unto another, or guilty of a fowler fault, in writing one thing and thinking another: from both which charges we aſſure our ſelves his great ſoliditie in judgement, and pietie in practice will fully abſolve him in the conſciences of all ſuch who were acquainted with him.

And as for others, we hope they may bee aboundantly ſatisfied by the enſuing evidence.

Firſt, in that foure or five dayes before his death he expreſſed to ſome of us his willingneſſe to have this Treatiſe preſented to publike view, which hee had compoſed ſince the former.

Secondly, ſo ſoone as he had finiſhed this book, he undertooke a large Treatiſe of the Church, wherein he intended to diſcover the nature of Schiſme, and to deale in the main controverſies touching the eſſence and government of the viſible Church.

Concerning theſe matters, we have almoſt fifty ſheets of Paper written with his owne hand, wherein many paſſages expreſſe his continued diſlike of the ſeparations, both then and now in practice. And theſe writings, together with his other papers, he on his death bed committed to the care of ſome of us, to be diſpoſed of for private or publike uſe, as we ſhould judge expedient.

Had there beene any griefe upon his Spirit, or alteration in his judgement, in reference to what he had ſpoken or printed againſt the ſeparation, we know none ſo likely to have beene acquainted therewith as our ſelves. For one of us dwelling neare unto him, was for many years his boſome companion, and in his laſt ſickneſſe ſeldome from him. Another (being requeſted during his weakneſſe, to ſupply his place) ſojourning in the ſame towne, was daily with him.

The other three of us (being his familiar friends) did all viſit him, within one, two or three dayes before his

end. We are all of us, as we hope (though moſt unworthy) the Miniſters of *Ieſus Chriſt*, who deſire to be faithful. And we doe each for our ſelves ſeriouſly proteſt in the preſence of Almighty God, that we never heard any ſyllable from him ſounding that way.

Yea, there is one thing more to be added, which may for ever ſilence all gainſayers (*viz.*) That one of us through Gods good providence, ſuſpecting what hath ſince fallen out, and being deſirous to prevent ſuch falſe rumours, within leſſe than two dayes before his death, and not many houres before he was ſpeechleſſe, asked him to this effect, Whether he had any remorſe or diſquiet in his minde for any thing hee had written in oppoſition to the way of Separation, whereto he thus anſwered, *I thanke God I have not any, but I rather take comfort in what I have done, and could have deſired (if it had beene the will of God) to have lived a while longer to have given further aſſiſtance in that worke.* And this queſtion was propounded to him, and the Anſwer returned by him, not only in the audience of ſome other of us, but alſo of ſundry other godly friends, who can atteſt the truth of this relation.

Laſtly, We boldly challenge any perſon to come forth, and to make proofe either by word, or writing, that this our Reverend Brother either repented his paines, or changed his judgement againſt the way of ſeparation; which if he ſhall accordingly doe, then will we be content to undergoe the ſevereſt cenſures, that are due unto unjuſt ſuppreſſors of the truth. But if any failing herein, ſhall hereafter perſiſt to promote either by ſcattering or crediting the forenamed reports, wee leave them to the judgement of all indifferent men, whether they deſerve not to be accounted defamers of the dead, and lyars againſt the truth, if not ſubtile promoters of their owne cauſe and courſe, by pretending falſly the Patronage of their Adverſary, when they could not ſtand before his Arguments.

But in probabilitie ſome will thus reply to our Apo-

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logie, That if your friend did not retract, the more was his sin, and the lesse his honour. Unto whom we returne this answer, That this censure strongly presumes his former discourse in the maine matter to be erroneous and unjustifiable, whereas that is the thing still in question, and (as we verily believe) cannot be solidly proved. And though our Reverend Brother be dead, (whom God had extraordinarily fitted for disputes of this nature) yet we doubt not but the living Lord wil raise up for himself some other instruments to maintain the truth which he had undertaken.

There is one thing more (Christian Reader) which we desire thee to take notice of, *viz.* That whereas it is often reported, that this Authors former booke was fully answered, before it passed the Presse, and that therefore further answer there to cannot bee expected, wee shall relate the truth for thy satisfaction in that particular.

Our worthy Brother, having by Conference (as some of us, and others know) with unshaken strength defended the lawfulnes of set formes of Prayer, he was afterwards by a Letter, sent from a worthy Gentleman, M. *Richard Knightly*, requested to state that question, then much in agitation, and to give in some arguments for his personall setling. Hereupon in the space of one day (the Messenger staying for an answer to the letter) he did set down his judgment, with some grounds thereof, and sent them unto his much honoured friend: from whom a copie being procured and conveyed into New *England*, it seems an Answer was undertaken by a reverend brother there. In the meane time, the number of them increasing who withdrew themselves from our Church Assemblies, because of the Liturgie there used, he was importuned both by Ministers and others from divers parts of this Kingdome, to take some further paines in that Controversie. This occasioned the perusall of his former papers, and the examining of those Arguments which he met with all, either in Printed bookes, Manuscripts, or the Rela-

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on of friends, againſt the uſe of ſet forms of prayer in generall, and of our Common prayer booke particularly. And thus the Embrio biggened, and being ready to be brought forth into the light, an anſwer unto the firſt conceptions came to the Authors hand, wherein was nothing materiall (as he conceived) but what was anſwered in the booke, then about to be licenced: yet by reaſon of ſome exceptions in another frame ſuggeſted, he judged it ſufficient to annex a few marginall notes unto his booke, as thou mayeſt obſerve, page 13. 15. 24. 33. &c. being unwilling in a more open way to reply upon the private anſwer of him, whom he highly prized, and intending (if God had ſpared life) to have returned more large and particular animadverſions to himſelfe in private.

The Almighty ſpeedily caſt out of his Church all cauſes of offence, cleare up doubtfull truths unto the hearts of his people, Compound all differences amongſt Brethren, make us all of one minde, heart, and way in his worſhip, that our diviſions may no longer diſhonour the Goſpell, diſtract the weak conſcience, diſinable us to do that good we deſire, or put weapons into the hands of them who oppoſe that reformation, the perfecting whereof our ſoules long for, through Jesus Christ.

Thomas Langley.

William Rathband.

Simeon Ash.

Francis Woodcock.

George Crosse.

observe, page 13. 15. 24. 33. &c. being unwilling in a more open way to reply upon the private answer of him, whom he highly prized, and intending (if God had spared life) to have returned more large and particular animadversions to himselfe in private.

The Almighty speedily cast out of his Church, all Causes of offence, cleare up doubtfull truths unto the hearts of his people, Compound all differences amongst Brethren, make us all of one minde, heart, and way in his worship, that our divisions may no longer dishonour the Gospell, distract the weake conscience, disinable us to doe that good we desire, or put weapons into the hands of them who oppose that reformation, the perfecting whereof our soules long for, through JESUS CHRIST.

THOMAS LANGLEY.

WILLIAM RATHBAND.

SIMEON ASH.

FRANCIS WOODCOCK.

GEORGE CROSSE.

An Advertiſement to the READER.

THis Booke was divided and ſent unto ſeverall Preſſes, that it might the ſooner come abroad, yet by reaſon of the multitude of Pamphlets which it met with daily, it hath beene thruſting through the throng for the ſpace of halfe a yeare at leaſt, before it could ſee the light. In which regard alſo, it pleades excuſe, if in the printing it be not found every way ſo punctuall, as might be deſired.

Farewell.

THE PREFACE.

THE ANSWERS TO THE EPISTLES.

Lessed be the Lord, We see now in good measure, that accomplished which the Apostle foretold, touching the revelation of the man of sinne, *and heartily beg the full* consuming of him by the brightnesse of Christs comming. 2 Thes. 2. 8.

But the discoverie of that mysterie of iniquitie, and consuming of that monster of abominations, standeth not in separation from Christian societies, entirely professing the true faith, worshipping the Lord with that pure worship, which he hath appointed, and holding communion in those ordinances, which God hath blessed to the comfort of thousands and ten thousands; even their soules, who with most diligence oppose those congregations, if ever they felt sound

comfort indeed. Separation from the true Churches of Christ; his Ministery and worship (of which sort I shall prove that to be by the Word of God, for which I plead) tendeth not to the overthrow of Antichrist, but to the renting of the Church, the disgrace of Religion, the advancement of pride, schisme, contention, the offence of the weak, the griefe of the godly, who be better setled, the hardening of the wicked and the recoverie or rising againe of Antichristianisme.

They that condemne our Assemblies, Ministerio, and Worship, and voluntarily separate from the preaching of the Word, Prayers, and Sacraments as Antichristian, if in words they doe not maintaine Antichrist, really they doe him more credit than his chiefe upholders. For of necessitie they must confesse, that in Antichristian Churches the intire faith may be purely professed, the doctrine of salvation plentifully preached, the seales of the covenant for substance rightly administred, and by the blessing of God upon his owne meanes Christian soules ordinarily converted and nourished unto life eternall, which is much more than all the factors for Antichrist shall ever bee able to make good; and if true, nothing could be [illegible] *the praise of Antichristianisme. In effect,* [illegible] *than even persecute the Lord Iesus in his* [illegible] *which they revile in his ordinances, which they dis*[illegible]*r, and* [illegible] *his servants whose footsteps they slander,* [illegible] *spise, whose office they trample upon wit*[illegible] *if the forward abettors and promoters of this separation did advisedly consider, and take the Lord before them,*

Ambr. *in Luc. l. 6. c. 9. tom. 5. Petra tua Christus est, fundamentum Ecclesiæ fides est.* Si in Petra fueris, in Ecclesia eris. *Petra est Christus.* Hieron. *in Psa. 133. Ecclesia ibi est, ubi fides vera est. Ecclesia autem vera illic erat ubi fides vera erat, cum hæretici omnes has ecclesias possidebant,* Aug *in epist. Ioh. tract. 3. Est autem mater ecclesia, & ubera ejus duo Testamenta divinarum Scr. hinc sugatur lac omnium Sacramentorum pro æterna salute nostra gestorum. Et in Psalm. 21. Vbicunque timetur Deus & laudatur ibi est ecclesia.* Parkes Ep. published in the prophane Schisme of the Brownists. GAN A stay against straying, answ. §. 1. p. 44. *Medium tenuere beati.* The true and pure worship of God is called grosse idolatry. CAN stay. §. 4. p. 22. Filthy superstition. Id. sect. 1. p. 49. Our assemblies the harlots house. Id. sect. 4. p. 61. The best Preachers are the worst. Id. sect. 5. p. 76. In Scriptures are said to be Robbers and Thievs, yea spirituall sorcerie is charged upon them. Id. se. 8 p. 87.

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they would not furiously brand and abandone that worship and ministerie, which hath the approbation, and carrieth the seale of God. As it is unlawfull to approve that thing which ought to be condemned, so to condemne, what is to bee justified, much more to cast off and reject those godly assemblies, which Christ hath and doth grace with the presence of his grace, as false; and that worship which is tendered to God alone, in the mediation of Iesus Christ according to his will, as idolatry; and that Ministerie which God hath, and daily doth blesse, to the gaining and edifying of soules, unto life everlasting, as Anti-christian.

Humble mindes are afraid of novelties: *But this is the greatest noveltie that ever was heard of in the Churches of the Saints.* All that we speak we should affirm out of the holy Scriptures, *soundly interpreted, and rightly applyed. But this judgement is not of God, is not taught in Scripture, is not consonant to the doctrine of Christ, our only Master, as in the examination of particulars shall be shewed?* If it bee *a great sinne to be rash and adventurous, upon opinions in matters of Religion, where men are not first well informed in judgement by true grounds of knowledge: What is it to condemne the Churches, Ministery, Worship and Servants of the Lord Iesus, against the expresse Sentence of our heavenly Master and Teacher?* If an Idoll be set up in the Church, when a new Opinion is broached (*as some cite it out of* Hierom) *they of the Separation upon tryall will be found the strangest Idoll makers in the world, because they have broached the strangest noveltie that ever was maintained in the Church.*

CAN stay. sect. 1. p. 48.

CAN stay. sect. 11 p. 112.

In corde animâque credentium ponitur idolum, quando novum dogma constituitur. Hier. *in Jer. 32. Omne dogma contrarium veritati adorat opera manuum suarū, & constituit idola in terrâ suâ.* Hier. *in Isa. 2. Ne sit simultas Magistri dissentientes a doctrinâ unici Magistri Christi.* Augustin. *l. 1. Retract.*

Such as lay downe rules (saith the author of the *Stay*) to find out the truth by, write thus; What the Fathers all with one consent have held and written, is a necessarie token to know the truth by. *And whatsoever hath been holden at all times and in all places by all Christians*

A Stay sect. 1. pag. 47. *Quicquid pariter omnes uno eodemque consensu, &c.* Vincent. Lyrinen. *cont. proph. hæret c. 4.* Field *of the Ch. l. 3. c. 43. p. 175.*

Christians, that have not beene noted for noveltie, singularitie and division, is to bee received as the undoubted truth of God. If these assertions be true, then is this condemnatorie sentence most unjust and untrue. For not only all old writers generally, but the most learned of later times; yea and all sects and sorts of people professing Christianitie (themselves excepted) are against it.

CAN stay, sect. 1 p. 8.

Therefore did they consider the terrour of the Lord, and that great day in which the Lord Iesus shall appeare in the brightnesse of his Father, to avenge the quarrell of his least Commandement, *and to judge the wrongs, injuries and reproaches, which are cast upon his Church and Saints, ordinances and worship, they would not speake evill of what they know not, revile his heritage, despise his worship, condemn the righteous, vilifie the ordinances of grace, abuse Scriptures, misalledge Authors, cause divisions and schismes, in the Churches of God, distract the mindes of some, obstinate others, and expose religion it selfe to contempt. Let mee speake to them as the great est zealot in that cause at this day, speaketh to his opposite in a cause of lesse importance.* When God ariseth up what will they answer him? what will they say, when hee *shall not onely charge them, that they have made a rent in the Church, brought an evill report upon his ordinances, spoken contemptuously of that which he approved, yea commanded, and perverted his word for that end and purpose: But also that they have laboured with might and maine to draw others into the same transgression, by meanes whereof his name is blasphemed, the weake scandalized, the godly made sad, and that which was halting quite turned aside?*

Gregorie to John the Bishop of Constantinople saith thus *Tu quid Christo universalis ecclesiæ capiti, in extremi judicii dicturus es examine; qui cunctæ ejus membra tibimet conatis universalis appellatione supponere.*

CAN stay against straying, sect 1. p. 8 *Parker* of the crosse part 2. c. 9. sect 2. I may well compare some of unbridled spirits to the Flaccians, whose intemperate furie, made Ernestus to deale the more hardly with the Protestants, out of a fear they were all of the same spirit, and would in the end procure like mischiefe. *Am. Polan.* in Dan. c. 9.

If it be sure, that a more grievous punishment is reserved for them that cause others to offend, than for them which doe such things themselves, *let the adviser weigh seriously, whether it doth not concerne himselfe,*

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as much as any other, to tremble and ſtand in awe.

It is a vaine boaſt, that at this day there are few, if any, except Formaliſts and Familiſts, and men of corrupt mindes, who ſuppoſe that gaine is Godlines, that will appeare in defence of our pariſh Churches Miniſterie and Worſhip. *For the profeſſors (as he is pleaſed to ſtile them) are of the ſame judgement, touching thoſe things that formerly they have beene of, and ſtand ready by the Scriptures to prove their godly congregations, to be the true Churches of Ieſus Chriſt, and their worſhip to be of his holy inſtitution. If of later times they have beene ſilent in theſe matters, it is not* becauſe they are better informed; or that they ſee and acknowledge their worſhip and Miniſtery to be fals and idolatrous: *but they would not ſpend good houres in vaine, ſeeing what ſoever was written in this kinde had beene learnedly and ſufficiently anſwered*, not with reproaches, taunts, and boaſtings *as is ſuggeſted, but with ſolid proofe out of the booke of God.* Chriſtian Religion teacheth men to occupie themſelves otherwiſe, than to mi'pend their time in anſwering that, which in the eares of all indifferent men carryeth a ſufficient confutation with it, or is fufficiently confuted already: *ſpecially when experience had leſſoned them, that they muſt deale with ſuch as will overcome by peremptory cenſuring, when weight of reaſon is wanting to them.*

CAN ſtay. Epiſt. to the Reader. The judgment and practice of ſome men of ſpeciall account in the Church of God, have to this day held this impreſſion in me, that I eſteem the Captaines and Ancient-bearers of this ſchiſme, unworthy the honour of any ſet conflict and publike confutation. S. B. the riſing of the foundation of Browne. Ep. to the Chriſtian Reader. CAN Neceſ. of ſepara. Epiſt. to the Reader. *Galſehill* to *Martial* Epiſt. *Omnia invalida nihilo ſunt aquis paranda.*

Nevertheleſſe, leaſt overmuch ſilence ſhould be interpreted conſent, or beget too great confidence in men, of the goodneſſe of their cauſe, and others ſhould ſtumble at their vaunts, as if none durſt, becauſe they doe not undertake their anſwer, I am purpoſed by the grace of God to examine the grounds and arguments, whereby they would perſwade the Neceſſitie of Separation from our Aſſemblies, and from the worſhip of God performed amongſt us.

If not, reply if they pleaſe and when they will. CAN ſtay. Epiſt. When the undertakers have finiſhed their anſwer, and daſt. *Dav.* publiſhed his many things that he hath to ſay againſt it. Id. ſect. 4. p. 36.

Sundry things M. *Cawne* requeſteth of him that

CAN ſtay. epiſtle to the Reader.

ſhall undertake to read and anſwer his bookes, 1 That when he ſetteth himſelfe to read hee ſhould ſet himſelfas in Gods preſence, and look on with a ſingle and unpartiall eye. 2 That he live by his owne faith, and build not upon another mans fancie. 3. That he denie himſelf and be contented to be guided by God alone. 4. That for a particular faile hee doe not condemne the whole. 5. That hee change not the ſtate of the Queſtion. 6. That he may finde plaine dealing, and what is brought againſt him, be read out of the Prophets or Pſalmes, the Law or Goſpell.

Id. Stay. ſect. 1. p. 2. 4. 5.

Sanctis Scripturis non loquentibus quis loquitur, Amb. de vocat. Gent. tom. 2. l. 2. c. 3. Omne quod loquimur debemus aſſignare de Scripturis ſanctis, Hier. in Pſal 98. tom. 8. Nihil ultra quam ſacris literis proditum eſt definiendum, Eraſm. in Hilar. Solum Dei verbum certum, cætera falſa ſi diſſentiant. Fer. ad Rom. c. 3. p. 303. CAN Stay. ſect. 4. p. 32. & ſect. 1. p. 44.

Whether theſe conditions be obſerved by the Author himſelfe in his writings, let the indifferent judge, as namely, whether paſſages of Scripture be truly alledged, Authors rightly quoted, arguments plainly propounded, concluſions ſoundly drawne, his adverſaries ingenuouſly dealt withall? Whether in writing he ſet himſelfe in the preſence of God, and weigh in the Ballance of the Sanctuarie what he commendeth unto his Reader? Whether he cenſure not before he make proofe by Scripture, and rather inſult over his adverſaries with inſolent and reproachfull tearmes, than confute their grounds with ſubſtantiall reaſons? and whiles he commendeth plaine dealing, ſimplicitie and integritie, he doe not play the jugler, who pretends plainneſſe, *that he might beguile and deceive the ſooner.*

CAN ſtay. Epiſt. to the Reader.

CAN Neceſ. of ſeparation. Epiſt. to the Reader.

For when he makes ſemblance of zeale for the puritie of religion, wiſheth tenderneſſe of conſcience to his Reader, ever and anon objecteth to his oppoſites what abominations and vile corruptions they labour to juſtifie, which formerly they condemned, beareth in hand that the Scriptures ſpeak expreſly for him, and the learned of all ſorts ancient and moderne, who would not expect faire cariage and honeſt dealing? whereas, let the whole frame of his writings be looked into, with a ſingle heart and unpartiall eye, and it will be found very corrupt, looſe, deceitfull for the matter,

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and ſtuffed with ſcorne, reproach, ſlander, inſolency, and falſifications for the manner. Herein whether I ſpeake the words of truth and ſoberneſſe, let the Reader ſearch, and then give ſentence.

But for mine owne part I deſire to anſwer in the feare of God, and not to ſtrive with him in the like meaſure of ſinning. A good cauſe needs no ſuch tricks of wit, but as it is of God, ſo it is able to maintaine and defend it ſelf, and the more ſincerely it is propounded, the more it will prevaile. In controverſies, if men will keepe a good conſcience, their zeale muſt be tempered with wiſedome, truth, and meekneſſe of ſpirit, they muſt ſpeake as in Gods preſence, give the right ſenſe of Scripture, and make fit application of it, ſeeke the truth in love, and that victorie alone which truth will carrie. According to the meaſure of grace received from God, I ſhall deſire to walke within theſe bounds and with this reſolution I come to compare cauſe with cauſe, and reaſon with reaſon. Let the Scriptures be the only judge betweene us, upon which all [a] *concluſions in Divinitie, if ſound, are grounded, whereby all diſtinctions, if true, are warranted. After the voice of God in Scripture, the* determinations and practices of our Guides, who are no [b] reeds, but men ſtable in the truth *ſhall be produced*, for they are not lightly to be eſteemed, *though their conſent cannot bee the ground of Divine faith and aſſurance.*

a Aug. *Epiſt.* 48. *Audi quid dicit Dominus, non quid dicit Donatus, &c. Et de* Paſtor. *ſa.* 4. *Ego vocem Paſtoris requiro, lege de Pſalmo &c.* Hieron. *in Mat.* 23. *Quod ex Scriptura non habet authoritatem, &c.* Baſil. *de vera fide, Nos omnem a Dominica doctrina alienam & vocem, & ſententiam fugiamus.* Chr. *in* 2 *Cor. hom.* 13. *Obſecro & oro omnes vos, ut relinquatis quid huic vel illi videatur, & de his ſcripturis hæc omnia inquirite.* Ambr. *tom.* 3. *lib.* 5. *epiſt.* 31. *Cæli myſterium doceat me Deus ipſe, non homo qui ſeipſum ignoravit.* Petrus de Aliaco *præc.* Gerſon. *Nullum principis edictum, aut eccleſiæ decretum eſt juſtum, niſi ſit Divinæ legi conſonum. Novum Teſtamentum eſt malleus, qui univerſas hæreſes interimit, eſt velut lucerna lumen exhibens, recurrendum eſt ad ſolas Scripturas ut æternam ſalutem adipiſcamur.*

b Mat. 11. 8. Luc. 7. 14. 1 Reg. 14. 15. *ſc. calamus arundineus, non aromaticus ſed menſurius.* CANſtay. anſw. ſect. 1. p. 47. Howſoever we muſt live by our owne faith, notwithſtanding, wee are not lightly to eſteeme of the determinations and practices of our Guides, ſpecially when we know they are no reedes, but men ſtable and unchangeable in the truth. *Bilſon* Chriſtian ſubject part 2. pag. 351. Many Biſhops have taught lyes, and

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and ſeduced Princes in the Church of God: and therfore not their dignitie but their doctrine is it that princes muſt regard: for neither prince nor people ſtand bound to the perſons of men, but unto the truth of God, and unto their teachers, ſo long as they ſwerve not from the truth. Id. Abſolute judge of truth, neither prince nor prieſt may challenge to be, for God is truth; and of God I truſt no man may bee judge. The ſonne of God ſaith of himſelfe, I am truth, *&c.* Auguſt. *de nuptiis, ad Valentin. l. 2. cap. 33. Optat. lib. 5. ad parmenian.* And, page 351. Only God is to limit and appoint by his word, what ſhall ſtand for truth and what for errour *&c.* And as Biſhops ought to diſcerne which is the truth before they teach, ſo muſt the people diſcerne who teacheth right, before they believe. Idem page. 355. As the paſtors have authoritie from Chriſt to preach the truth, and woe be to them that reſiſt the preachers of truth, ſo have all hearers both libertie to diſcerne, and a charge to beware of ſeducers, given them by the ſame Lord, and woe be to them that doe it not.

The Lord in mercie give us to know the things which concerne our peace, comfort and ſalvation, and make us wiſe to walke in all pleaſing before him.

CHAP.

CHAP. I.

THE Question betwixt us is, *Whether by the Scriptures, and principles of the Nonconformists, Separation from the Church of England be necessary or lawfull?* Those that hold it lawfull to be present at the preaching of the Word, but not to partake in the prayers of the Congregations, nor to be present at the Sacraments there administred, I leave to their owne defence: The necessity or lawfullnesse of Separation is that which I deny. The state of the Question.

Neither is it here questioned, *Whether the principles of the Nonconformists be true and justifiable, but whether the necessity or lawfulnesse of separation can truly, and justly, be inferred and concluded from them.* This Position therefore I lay downe, as directly contrary to the other; That separation from the prayers, Sacraments, and preaching of the Word of God in the congregations and assemblies of the Church of England, is unlawful by the Scriptures, & that whatsoever complaints (whether just or unjust) the Nonconformists, judicious, learned and holy, have made of the corruptions in our Church government, Ministerie, Worship, Prayers, Administration of the Sacrament, and people, received, or permitted as externall members, they doe not inferre, either in their judgements, or in truth, a necessitie or lawfulnesse of Separation from our Churches, as no true Churches of Christ, our Ministerie as false and Antichristian, our Worship as Idola- CAN. Necessit. of Separ. Epist. to the Reader.

try. And therefore, I shall shall hope, such as have separated unadvisedly, *if men of tender hearts*, they will repent of their rashnesse, seeing the grounds where upon they build are rotten, the building ruinous, and the practice directly tending to the scandall of Religion, and discomfort of their soules. And now I proceed in the feare of God, by the beames of Truth, to try and examine what is objected, to shew the necessitie of Separation from the Nonconformists principles.

SEC. I.

TO Communicate in a false Ministerie, is certainly a breach of the Second Commandement; For what doe they, but indeed set up an Idoll, yea and bow downe unto it, who serve God in, and by a devised and usurped Ministery. In Song 1.7,8. *The faithfull entreat Christ to be shewed where he by his Ministery, with his Spirit, Word, Seales, Censures, &c. feedeth his Flock, that there they might place themselves for Instruction and Government, and not turn aside to the flocks of his companions, that is, the congregations of false Christs, and false Prophets, which came in his Name, saying, I am Christ, and deceive many. Againe, Ephraim is joyned to Idolls; What were they? among others, they were Priests which* Jeroboam *ordained for the high Places: What follows? let him alone, that is, have no communion with him, either in his false Ministery, or other Idolatry. Often doe the Prophets, Christ, and his Apostles, forbid men to heare those, which thrust themselves into ministeriall offices, not being sent of God, and from the Church. To communicate in a false ministerie, is to doe a vaine worship; and therefore unacceptable altogether unto the Lord. In this men doe abet the party in his sin, and so make it their owne by imputation, and inwrap themselves in the same guilt with the offender. God hath promised no blessing to his Word, but in his own Ordinance, though I confesse he may, yea, and doth grant oft times that, through his infinite Godnesse, which no man can challenge by an ordinary promise. To doe otherwise, is to rebell grievously against the Lord, and to uphold, what in us lyeth, that which the Lord will consume: therefore, as no good Subject should assist or communicate with any person in the*

Can. Neces. of Separat. ca. 1. S. 3. pag. 26, 27. The Church acts of Antichristian Ministers, are Idolatrous. *Id.* Stay. sect. 1. pag. 5. & § 4. p. 28. *Id.* Stay. Answ § 5 pag. 66. Mat. 24. 5, 24. Hos. 4 17. See *Jun.* on the the place. See *Stay* against straying § 13. p. 124. 125. Jere. 23. 6. Prov. 5. 3. Mat. 7. 15. Joh 10 4, 5. Phil. 3 2. See *Stay* against, Sect. 12. pag. 116, 117. 118, 119. & § 11. p. 112, 113 Joh 4. 23. Rom. 12. 1 2. Numb. 16. Hab. 50. 18. 2 Tim. 2 22.

Stay against Stray. *sect* 6 *pag.* 81. 82. & *sect.* 13 *pag.* 89. Matth. 28, 19, 20. Luk. 10. 16. 1 Thes. 2, 3, 4. Revel. 13 & 14 9 12. & 18. 4.

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administration of civill justice to the Kings Subjects (no although he administer the same never so legally, justly, impartially) except the same person had a commission from the King so to doe; so neither ought the Subjects of Christs Kingdome, to partake with any person whatsoever in the dispensation of any Spirituall ordinance (though in it selfe never so holy) without sufficient warrant and commission from the most absolute and Soveraigne King of his Church, Christ Jesus. Such as have spirituall communion in a false Ministery, doe embrace the bosome of a stranger, and so commit spirituall whoredome against the Lord. Christ setteth it downe as a propertie of his sheep to be observed, that they follow not strangers, but flie from them, for that they know not their voice.

A dumb Ministerie being unlawfull and false is to be separated from, their Ministers for the greatest part, are dumb Ministers Can. Necess. of Separ. pag. 42.

Answer.

THis Reason is grounded upon the complaint which Nonconformists make of some great abuses in the Ministery: but in them it is not to be understood of all Ministers, nor to inferre a nullitie of the Ministery. It is nor to be understood of all Ministers, for amongst them there be many learned, wise, godly and painfull, as the truth is, and they acknowledge, duly called and approved, whose Ministerie God hath sealed, and blessed. It doth not inferre, a nullitie of the Ministerie of others: for even the idle, unlearned, scandalous, being in the roome of Ministers, are Ministers to others, though not to themselves, and their Ministery, so long as they Minister the things of God, is effectuall to the people of God. If then your meaning be, that the whole Ministery of the Church of England is false, impure, unlawfull, according to the principles, and complaints of the Nonconformists, it is notorious: If that the Ministerie of the Church of England in generall is a nullitie, by reason of some maims and defects found therein, which they desire might be redressed, in that also you doe them apparant wrong.

Where are the words, or what be they, that condemne all the Ministers for some? that say all Ministers are unlawfully admitted, for some? or that there is none good, because some are bad? If there be no words, that carry with them any such sense, then you do wrong to your brethren. The Lord blesse

In the Proposition, as it is set down, that we may understand the sense thereof, two things are to be considered.

and encrease an hundred fold the godly, wise, learned, grave Ministers of this Church. *T. C. repl. 1. pag. 25.* And so others in their complaints, are to be understood. *Nolo autem quis existimet per ea, quæ ecclesiastic. orum permissa sunt, me omnes prorsus ecclesiasticos, nullo excepto, comprehendere velle.* Nic. Clem. Specul. Eccles.

1. What is meant by a falſe Miniſterie. 2. What it is to communicate in a falſe Miniſterie.

In plaine and diſtinct dealing, a falſe Miniſtery is not to be confounded with a maymed, defective, or impure Miniſtery, for as the Goſpel may be preached truly when it is taught impurely, ſo may the Miniſtery be true for ſubſtance, when it is impure in ſome reſpects. But ſeeing in your language, every unlearned, ſcandalous, negligent Miniſter, is a falſe Miniſter, and the Miniſterie which he executeth, is a falſe Miniſtery; therefore to omit further conteſtation about the word, It muſt be noted, That a falſe Miniſtery is twofold. 1. Abſolute, *viz.* ſuch as is no wayes appointed of God, in reſpect of the ſubſtance of the office, whereunto he is ſet apart, as if a Miniſter be called to preach pernicious and damnable doctrine, or to offer Sacrifice propitiatory for quick and dead, and this Miniſtery is a meere nullitie. 2 Comparative, or in ſome reſpect, as that which is maymed in the qualities, or care of the party choſen; or deſigned, as if a man unlearned, ſcandalous, idle be choſen; if he feed not the flock, or teach without power and authoritie. And this Miniſtery is defective, but of force and efficacy to the people of God: for ſubſtance, it is of God, for the good of his flock, and what is done in the adminiſtration is done by the authoritie of God, but the perſons themſelves, if in no meaſure qualified, are not allowed and approved of God.

The ſecond phraſe, To communicate in the falſe Miniſtery, may import two things. Firſt, to communicate in the ſinnes of the Miniſtery, and this is altogether unlawfull. For Gods people, when the matter commeth to their practice, muſt have the judgement of diſcretion (and further they crave not) the judgement, I ſay, of diſcretion to try the Spirits, whether they be of God or not. *And in caſe the Church, whether of ignorance or contention, or a man-pleaſing humour, determine in doctrine againſt the Word, or in ceremonie againſt the*

Iniqui lex eſt quæ ſe examinari non patitur. Tert. *in Apol.* *Non tam vi cogere homines ad obſequium, quam ratione perſuadere debent cæ leges, quæ ſcribuntur a pio nomotheta.* Dan polit. Chriſt. lib. 5 cap. 3. Courſe of confor. pag. 149. Gratian. Decr. 1. diſt. 12. cap. 1. Bilſon Chriſt. Subject. par. 2. p. 353. 354. *Quomodo ſi vere diſcedimus ab impiis hominibus? Morum diſſimilitudine. Si ab ipſis corpore divelli poſſumus, & nos ad meliores conferre, omnino debemus: ſed ſæpe fit, ut velis nolis, in medio impiorum te verſari oporteat: cave eas igitur ab eorum ſtudiis & operibus, ut Deus tecum loquatur.* Lavat. in Ezek. cap. 3. Hom. 11.

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generall Rules, their duty is to obey God, rather than man. But the sinnes of the Minister, or other part of the Congregation, shall not be imputed to him, who doth only communicate in the ordinances of worship. 2 To communicate in a false Ministerie, may import, to communicate in the ordinances of worship with them, whose calling is not in every respect approved of God: and this is lawfull.

If then the sense of this reason be, That our Ministerie is absolutely false, or a meere nullitie, it cannot be made good by Scripture grounds, or Non-conformists principles, but the contrary is most evident. And he that shall undertake to prove such a desperate Proposition, must grant that there was neither Church or Sacrament, nor Ministerie in the world for many hundred yeers past, if he finde not just cause to question his owne Christendome. But if the meaning be, that it is not lawfull to communicate in the worship of God, with Ministers not fitly qualified, disorderly called, or carelesly executing their office and function, then it is directly crosse to the Word of truth, sound reason, and consent of all the learned.

If you demand, as you *doe of your Pistoler, where wee read in Scripture of these two kinds of false Ministers, and communicating with either in the ordinances of worship, We will shew you the place, the chapter and the verse.*

Where I pray you, doe you read in the Scriptures of two kinds of Antichristian churches? speak out man: shew us the place, the chapter and the verse: ingenuous dealing requires it. *Stay, sect.* 3. *pag* 20. *Isa.* 56 10 11. 12. *Jer.* 8 8. 9, 10. 11 *Mic* 3. 11. *Mal.* 2. 8. *Ezek* 44. 7, 8, 9, 10. See *Iun.* annot in loc. Lavater *ibid.*

When the Priests were *dumb dogs, that could not bark, and greedy dogs, that could never have enough,* was their Ministerie true or false, were they qualified, as becomes the Ministers of the Lord of hoasts or no? *The strangers and uncircumcised, which were set to take the charge of the Lords Sanctuary;* were they true Ministers, or false? When the *Priests taught for hire, and the Prophets prophesied for money; when the Prophets prophesied lies, and the Priests bare rule by their means;* Was their Ministery true or false? Were the Sonnes of *Eli* true or false Ministers? qualifyed as becommeth the servants of God, they were not, but the function which they executed, was of God. When the Priests bought and sold Doves in the Temple, or took upon them to provide Doves, or such like things for them that were to offer, was their Ministerie, true or false? Did they that whereunto they were appointed of

Mic. 3. 11. *Jerem.* 5. 31. 1 *Sam.* 2. 12, 15, 16, 17, 25. 1 *Sam.* 1. 1, 2, 3 *Ib.* 2 16. See Constant. Emperor Com. in Misn

God or noe? When the Scribes and Phariſees corrupted the Law by falſe gloſſes, *taught for doctrines mens precepts, made the Commandement of God of none effect by their traditions, ſhut up the Kingdome of heaven before men, neither going in themſelves, nor ſuffering them that would*, making thoſe of their *profeſſion twofold more the children of hell than themſelves*: When they taught Juſtification by works, and perfect obedience to the whole law, and denied in Chriſt, both the Perſon and office of the Meſſiah, blaſpheming him in his doctrine, as a deceiver of the people; in his life, as a glutton and wine-drinker; in his glorious miracles, as one that wrought them by the Devill; and when they hated to be reformed, was their Miniſterie true or falſe? were they called of God, or did they thruſt in themſelves before they were ſent? If their Miniſterie was true, then an ignorant, Idoll, profane, idle Miniſterie, which deſpiſeth knowledge, oppoſeth Godlineſſe, prophaneth the holy things of God, corrupteth the Law, polluteth the worſhip, ſtrengtheneth the hands of the wicked, and leadeth the blinde out of the way, may be a true and lawfull Miniſterie of God.

Matth 5. 20. 21 22. &c. *Matth.* 15. 3, 4, 5. *Matth.* 23. 13. 15.

Matth. 12. 24. *Luk.* 7. 30. *Joh.* 7. 32. *Matth.* 21. 45, 36.

It is beſides the marke here to anſwer, that the *Scribes and Phariſees did neither miniſter to any but the Lords people, nor in an unlawful place, nor by an unlawful entrance:* For the Queſtion now is of their Miniſterie, & the qualification of their perſons to the office, which they took upon them, Whether ſuch a Miniſterie as theirs was to be approved of God, and ſuch Perſons to be choſen, or continued in their ſtanding. For be their outward calling what it will, and the people to whom they adminiſter, as they may; if the Miniſterie be not of God, if the perſons be not qualified as God requireth, if they execute not their office for God, according to his will revealed, and the good of his people, but againſt God; according to their owne corrupt immaginations, and to the griefe of the godly, their ſtanding in that place and roome, without queſtion, is not of Gods approbation, nor their calling lawfull. It might be added, that though the tribe of *Levi* onely was uſed to the Miniſterie, yet all that tribe was not applyed that wayes, nor thoſe at all adventure, but by choice, according to their abilities. And therefore, if the Phariſees were not fitted in ſome meaſure for their office, the choice was not by approbation from God, nor their entrance lawfull.

Num. 8. 9, 10. *Lev.* 8. 3.

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If then their Ministerie was false, either it was unlawfull to communicate with them in the ordinances of worship, which is directly crosse to Scripture, the examples of the Prophets, our Saviour, his Apostles, and all the faithfull; or to communicate with, or in a false Ministerie, is not a breach of the second Commandement.

Matth. 8. 4. *Luk.* 17. 14. *Io.* 18. 20. *Luk.* 22. 53.

They that preached Christ of envie, to adde affliction to Pauls bands, were they true Ministers or false? What soever you will say, to heare them preach Christ, was no breach of the second Commandement. If in some respects they were true and false both, then the Ministerie is not absolutely false, which in some considerations is not pure, as it ought, and is to be desired; then the Ministerie may be true in one respect, and false in another; then also it is no sinne to communicate with, or in a false Ministerie, so far, to wit, as it hath truth, and doth carry the stampe of God, so farre as the faithfull are allowed to desire, and they have authoritie (though not approbation) from God, to dispence his ordinances.

Phil. 1. 15. St *Paul.* to the *Philip.* is glad that the Gospel is preached although it be not purely, but he would never have been glad, if it should have been preached falsly, or not truly, &c. the want of a good calling, may give occasion to say, that the Word of God is not sincerely taught, because there is not a lawfull & ordinary calling: *I. C. repl.* 1 pag. 28.

An ignorant Minister is an Idoll, having eyes when he seeth not, and so is a scandalous idle Minister, yea an Hypocrite, and hollow-hearted Minister, having only the outside of a Minister, but wanting the life and soule, the approbation and allowance of God. But the *faithfull doe neither bow downe unto an Idoll, nor set up an Idoll to themselves*, who seeke and desire the ordinances of grace from their hands, unto whom God in his Providence hath committed the dispensation of holy things, for the good of his people, though not for the profit of themselves. *Who is blinde, but my servant?* to wit, *Israel*, which should have most light, because of my law: *or deafe as my Messenger that I sent?* The Priests and Levites whom I sent to teach the people. The Idoll Shepheard, the Lord calleth his Shepheard, not because he doth the will of the Lord, but he is sent of God to the people, who by just means doth revenge the impietie of men. He entereth sinfully, that is never so well able to teach, if either he live profanely, or teach corruptly, or be altogether remisse in his office; when yet to heare him once being in office, and well gifted, was never deemed an humane invention. Somtimes it doth so fall out, that to avoide some great

Isa 42. 19, 20. *Sept.* Καὶ Κώφοι ἀλλ' καὶ οἱ Κορίευοντες. See *Jun:* annot. in loc: Pisc. schol. ibid. Zach. 11. 17. Tarnov: in loc. *Rutgers:* *instit: Metaph. ca: de Bonit:* pag. 175.

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hurt or danger, or for ſome other end, ſome things may lawfully and ordinarily be intended, which without ſuch peculiar circumſtances, whereby evill is ſeparated from them, would be unlawfull. And though it be unlawfull to chooſe ſuch a Miniſter, or to have private familiar ſocietie with ſuch a ſcandalous perſon, yet it is lawfull to joyne in the ordinances of grace, becauſe God hath called us thereunto, and ſo ordained.

So Tyrants reigne by Gods Providence, but not by his approbation. *Hoſ.* 8.4. *Tert. apol. cap.* 30. *& ad Scapul. cap.* 5. *Orig. in lib. Ind. hom.* 4 *Cyp. epiſt* 55. *&* 68. *Hſ* 13. 11. See *Deodat. annot. Italia loc. Origen Hom* 4, *in Iud. Aug. contr. epiſt. Parm. lib.* 2. *cap.* 4. *Chryſoſt. Hom. poſt. in Hebr. Sicut ergo olim pia erant ſacrificia ſecund. legem, quamvis ab impiis ſacerdotibus celebrata, Iuv.* 3. 14. *Si pia res eſt imperium, quamvis ab impio teneatur. Grot. de jure belli & pacis. l.* 1. *ca.* 2. *Gratian decret. par.* 3 *de conſec. diſt.* 4 *cap.* 25.

An ignorant or ſcandalous Miniſter is given in judgement, but ſo, as God remembreth mercy for his, which he will reach forth by them. If God ſet Tyrants over a people in wrath, may not the Righteous ſeek protection under them, or receive right by their government. God takes no pleaſure in an ungodly Miniſter, but he is pleaſed to place them here and there, that the children of bleſſing might receive by their Miniſterie, what the Lord hath promiſed, and knoweth to be expedient for them. The Church-acts of ungodly Miniſters, are to themſelves unprofitable, and in them ſinfull, abominable, but to the Congregation, they may be profitable, effectuall, acceptable, as they are done for them, not without ſome calling, by Providence of God, and authoritie from God.

The Paſtors according to Gods owne heart, whom he gives, of his matrimoniall love, and ſpeciall favour, are furniſhed with the gifts of knowledge and holineſſe: but others are called of God, not without his over-ruling ſtroke in that which is done by men. The Lord threatens to reject them, *who deſpiſe knowledge, that they ſhall be no Prieſts unto him*: But this threatning is not a preſent degradation, or turning them out of office, diſinabling them in that they could doe, and making all their acts void, but a menace of future evill in Gods time, for that they ought to have done, but did not. And even from this cõmination it will follow, That if Miniſters who deſpiſe knowledge and underſtanding, be permitted, by ſuch as have power to caſt them out, but doe not; they retaine their power and authoritie ſtill, for the good of the faithfull, untill God be pleaſed to caſt them off, and turne them out of office, though their function be not pleaſing unto God.

26, 27. 39. *Hoſ.* 4.5,6 T. C. *repl.* 3. *pag.* 13. *Admonit. pag* 47. CAN. *ne eſſit. of Separat. pag.* 41. *Zanch in Hoſ.* 4.6. *Rivet. in Hoſ.* 4 6. *Eſi ab hominibus non repellantur, ne ſacerdotes extrinſecus in Eccleſia ſumantur.*

Ephra-

Ephraim (saith the Prophet) *is joyned to Idols*; that is, hath left the true God, and followeth false Gods, or Idols; he is glued, and sticketh fast unto them, that he will not be pulled away: *Let him alone*, that is, Have no fellowship or communion with him in his Idolatrie. But that which is truly alledged against communion with Idolaters in their Idolatry, or false worship, is unjustly wrested against communion with a true Christian Church, in the holy things of God. The faithfull must not enter into *Gilgal*, nor goe up to *Bethaven*, though the Priests that there sacrificed, were of the Tribe of *Levi*, because Idolatry was there committed, the Office or Service there performed, was directly contrary to Gods Commandement. But they were bound to goe up to *Ierusalem*, though the Priests there Ministering had entred unlawfully, and executed their Offices corruptly: because God had appointed they should appeare before him in that place, and the Service there tendred was of the Lord, and by his appointment, though the Priests were ignorant, proud, profane, covetous, or the like.

The Faithfull entreate Christ, *To shew them where he feedeth his flock*; that they might *not turne aside* (if the words will beare that interpretation) *to the flocks of his companions*, that is, the Congregations of false Christs, and false Prophets. That which you adde, *by his Ministerie with his Spirit, Word, Seales, and Censures: And that there they might place themselves for instruction and government*, is not found in the Text, and may be received or refused, as it is understood. If your meaning be, that Christ by these means doth feed or rule his Flock, it will easily be granted. If it be this, That no Christian may lawfully sit downe in any congregation, where any one of these is wanting, or not executed in all points as it ought; you speak of your selfe, and not by the warrant of Gods Word. For where Christ doth feed his flock, there may the Saints of God communicate, in the ordinances of Grace and Religion, though some be wanting, or not so purely performed in all

Hos. 4.17. *Sept.* μετόχος τῶν εἰδώλων. Iun. *Conjunctus est, id est, transfugit a Deo vero ad falsos: Rivet.* חבור *adhærens, affixus est Idolis, conjunctus aut alligatus est.* *Sept.* ἔθηκεν αὐτὸν σκάνδαλα. Iun. *sine illum, i. e. tibi o* Iehuda *nihil cum illo commune esto*, Rivet. *nihil tibi cum illo commune esto.* Tarnov. *Nihil quicquam tibi cum illo sit commercij. Alij Ne arguito eum quispiam.* *Hos.* 4. 15. *Sept.* οἶκον ὦν, Al. οἶκον ἀδικίας. Aqui. ἀνωφελῆ, Sym. ἀθείας. Hoca. Aq. & Sym. *Interpretati sunt* οἶκον ἀνωφελῆ, *i.e. domum inutilem, ut* Hier. *observat.* Com. *in* Hos. *ca.* 4. *ac ipse iis assentiens, adjungit* Bethel *appellatam esse* Bethaven, *i. e. domum inutilem, ut quæ nihil prosit, sive domum Idol, ob vitulos in ea positos.* Rainold. *de Idolat. lib.* 2. *ca.* 4. §. 5. Ier. 13. 1[illegible].

Song. 1.7.8. The word may be read, as one that covereth her self as an harlot. *Gen.* 38.14,15. *Mercer.* or in *Cant.* 1.7. Or as one that covereth her self in mourning. *Lev.* 13. 4,5. *Mic.* 3.7. *Bright.* in *Loc. Sept.* περιβαλλομένη *Sym.* ῥεμένη.

points

points as they ought; though the Minister in some particular enter not as he ought, or be not qualified as the Word requireth.

Deut. 12. 5. *Hos.* 4. 15. *Amos* 4. 4. & 5. 5. 2 *Chron* 15. 3. & 11 12, 14, 15, 16. & 13. 9, 10. 11, 12.

It is one thing to sacrifice at *Bethel*, which God hath straitly forbidden, where is neither *God, Priest nor Law*; another to worship God according to his owne appointment, though the Minister be not such as he ought. I wonder, if men doe not tremble thus to abuse and misalledge the holy Scripture.

Jere. 23. 9. *Matth* 7. 15.

Often doe the Prophets, Christ, and his Apostles (you say) forbid men to heare those which thrust themselves into ministeriall offices, not being sent of God, and from the Church. This last clause, *And from the Church*, is your glosse, but not found in the Texts of Scripture quoted by you. Perhaps you would cunningly insinuate, That all Ministers not called by the Church or particular Congregation, where they are to administer, be false Prophets. But this is to begge what you shall never be able to prove, not to make proofe of that which is questioned. Most certaine it is, the Prophets, Christ and his Apostles doe all warne us to beware of false Prophets? But who are false Prophets? They who are not chosen, called and ordained by the communitie of the faithfull, where they are to Administer? No; or they whose outward calling in the Church, is somewhat defective and disordered, nay corrupt and sinfull? Not so neither. But they are false Prophets, *who walke with falshood, and strengthen the hands of the wicked, that they might not returne from their wickednesse, who speak the vision of their owne hearts, not from the mouth of the Lord. Who say to them that despise the Lord, yee shall have peace, who run when they were not sent, and prophesied when God spake not unto them. Who prophesie false things in the Name of the Lord, the deceit of their heart, and thinke to make the people forget the Name of the Lord, and seduce the people with their lies: Who prophesie out of their owne hearts, and follow their owne spirit.* The Apostle describes them to be false Prophets, *who bring in damnable doctrines*, contrary to the doctrine of salvation, which we have received, *and denying the Lord that bought them.* But this cannot be applied to them,

Bilson. Chr. St. Subject. part 2 p. 367. The Lord when he saith, Beware of false Prophets, noteth there shall be Prophets by their calling, which shall be found false by their teaching, as S *Peter* also witnesseth. *Pet.* 2. 1, 2. distinguished from Godly Teachers, not by office, but by doctrine.

Jer. 23. 14. v 16 *Jere.* 14 14, 15. v. 21. *Jere* 6 14 & 8. 11. *Jer.* 23. 25. v. 26. v. 32. *Ezek.* 13. 2, 3, 6, 7. 2 *Pet.* 2. 1, 2.

who

who preach the Truth of the Gospel intirely, dispence the holy things of God, according as they have received authoritie from God, and labour to winne men from sinne unto God, though in the entrance into their office, or in the execution thereof, there be somewhat erroneous, faulty and of men. Consider then how loosely the Premises of the Scripture, and your conclusion hang together: Wee must not joyne our selves to Congregations or Assemblies that are without Christ, so the Scripture: We must forsake Churches, and Congregations of Christ: this is your conclusion. They must be forsaken that refuse the Covenant, and worship strange Gods, so the Scriptures: Wee must forsake them who have received the Covenant, and worship the true God in the mediation of Jesus Christ, because they observe it imperfectly, thus you must conclude, or you say nothing to the purpose.

If Prophets in the Old Testament had an ordinary outward calling, the false Prophets might have a lawfull externall calling, as well as the true, and then God saith, He sent them not, because they preached the vision of their own heart, lying and deceitfull words, to strengthen the hands of the wicked, and not the words of Truth, to turne men from sinne. They were not called of God, because the work they went about, was not the Lords, but their owne. But this reacheth not to godly Ministers, who preach the Faith of Christ intirely, and labour to draw men unto God; nor yet unto them, who in some sort are called of God, according to his Will (but not in favour, or because he is pleased with their Administration) to doe his worke, though they be neither qualified as hee requires, nor dispence the holy things of God sincerely and purely as they ought. When you tell us we must beware of false Prophets, you speake the words of Scripture: but in your application of it to the Ministers of the Gospel, and Congregations in England, you robbe and spoile the sense of Scripture, which is not the least degree of theft.

The Priests many times, were no better than the false Prophets: but the people is never forbidden to communicate with them in the ordinances of prescribed Worship, though they

Of false Brethren, see *Gal.* 2.4. *2 Cor.* 11.26

With Hereticks and Apostataes, be they Princes or private men, no Christian Pastor or people may Communicate. *Bilson Christ. Subj.* part. 3 p. 78.

Infidells be without the Church, of their owne accord, and Hereticks be put out. *Idem.* 79.

Matth 7.15. Beware of false Prophets.

Absentior Chrysostomo *qui posthemam vocem non de hæreticis sed de iis accipit qui vulgo Christiani nominantur dicebantur. Falsi autem esse ait, qui corruptam retinent speciem Christi & larvam tegunt. Lucas ait falsos eosdem esse fratres & sycophantas dixit. Luk* 20.20. *Hos fuisse scio.* 2 *Matth.* *Nazianz. Orat.*

de Pace. Lucian depra. Christian. Ita, sensum autem fessa abnuit.

Mat. 15. 14. Rev. 2, 20.

must take heed to their soules, that they be not deceived by them. The Scribes and Pharisees were blinde guides, who did neither teach the way of life, nor walke therein, and yet our Saviour forbad not the faithfull to heare or communicate with them in the Worship of God. He charged his Disciples *to beware of their leaven*, and let them alone, because *they were blinde leaders of the blinde*: but so long as they preached the truth, and worshipped God aright, he never prohibited them to heare and communicate in the ordinances.

Matth. 16. 12. & 23. 16. Luk. 12. 1. Answ in Synag. cap. 2. n. 6.

To beware of false Prophets then, is not evermore in body to separate from them, but not to receive their doctrine, or hearken to the devises of their owne hearts. For of false prophets that teach corrupt things, and mangle the Word of life, some have standing in the house of God, and doe performe the office of teachers, and dispencers of holy mysteries, whose devises we must so reject, as that we depart not from the ordinances, nor cast off that which is of God. Others set up a strange worship, which is not of God, teach their owne dreames, and not the Truth of God, be set apart for reall idolatry, or have no standing at all in the Church of God, and with these, we are not to communicate, because these things are not of God, nor to be performed by any calling or authoritie from God whatsoever. But whiles you speake of false Prophets without any distinction, you faine a new forme of speech, and bring in a new doctrine.

A Deo vocati atque constituti sunt, ut legem Moses in Synagogis populo praedicant, &c. Duale, unique mores sunt, doctrina est recipienda, si verbo Dei consentiat, vel tolerandi usque ad discessionem. Piscat. in Matth. 23. 2, 3. Aug. in Ioh. tract. 46. Sua vero si velint docere nolite audire, nolite facere. Si autem sic, qui non faciunt, ne videantur dicunt, agunt. Valin. de l. c. Bapt. adv. defen. pag. 1691. Prov. 5. 3. 7. Aug. ep. 222. Ne propter ambiguitatem vocabuli, quando in diserto quotidiana, illud vestigandum videatur, quod est inimicum omni Christiano? Non debemus confundi nec permixtos habere impia dogmata confiteare. Lyra expounds this place of the false Church. *Tom.* 2. p. 314. CAN *Sect.* 5. §. 4. p. 61.

Solomon exhorteth to *attend unto wisedome, and keep understanding*, because otherwise, he may be deceived by the lips of *the adulterous woman, which drop as the hony combe.* But with what face or conscience can this be applyed to them who preach the faith of Christ intirely, and administer the seale of the Covenant for substance according to the pleasure of the Institutor? Or to them that be not rightly qualified, who yet are set apart to teach the truth, read the Scriptures, & dispence the Sacraments in societies, professing the true faith, and doctrine of salvation? It will be said, *False teachers are Adulteresses.* In some resemblance and similitude they may be so called, but Metaphoricall speeches must not be over-retched. And who

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are those false Teachers? Not every man who is not rightly qualified for the Ministery, enters disorderly, executeth his office remissely: nor every one that now and then mingles his owne devises with the Truth of God. For any one, or all these may be found in him, who supplieth the place, and standeth in the roome of a true Teacher, with whom the people of God may and ought to communicate, not in his sin, but in the true Worship of God. Sufficient hath been said of this matter before, from the example of the Priests, Scribes and Pharisees: To which this one thing may be added. That if all must goe for such false Prophets, and Adulteresses, with whom it is not lawfull to communicate, against whom any exception may be taken, in respect of entrance, execution, doctrine and administration, I feare there will scarce be found a Church or Ministerie since the Apostles times, wherewith the Faithfull might lawfully hold Communion.

It is well knowne, many errours and superstitions crept into the Church, immediately after the Apostles death, and the Pastors had their hands deep in the maintenance of them. *What one saith of Chrysostome* (as you cite him) may be said of others before and after him. *He was not without his faults, His golden mouth, wherein he passed others, sometime had leaden words, which yeelded to the errour and abuse of others. I am not ignorant, that in his daies many evill customes were crept into the Church, Which in his workes he reproveth not.* And so much the aforesaid Author had expressed a little before; *There is not any of them (saith hee) that the World doth most Wonder at, but have had their affections, nor I thinke, that you (adversaries to us and to the Truth) will in every respect admit, all that any one of the Fathers wrote. My selfe were able from the very first after the Apostles times, to run them over all, and straitly examining their words and assertions finde imperfections in all*: and thus farre the Authour.

What then, must the Faithfull disclaime them all as false Prophets, and Adulteresses, and shun all Communion and fellowship with them in the worship of God? If boysterous zeal did not blinde mens eyes, I should wonder, if you be not astonished

Aiosw. in Sag. c. 2. 15. The taking of these Foxes, is the discovering and refuting of their errours, the judging, censuring and casting them out of the Church. 1 Tim. 1. 3. 18, 19, 20. or avoiding them, if they be none of the Church. 2 Joh. 10.

Qui me enim hoc nomine, quasi audax sim & explorata, derique imposita atque damnata, facioque ea posteritatis ex obstinato odio tradendam invidiæ. Rolloc. in 1 Thess. 5. 21. Cutchull treat. of the Crosse. pag. 25. Stay. against. Sect. 1. p. 2. Id. pag. 22. Hen. Ainsw. Brief Answ. &c p. 26. Now seeing such weeds flourished shortly after in the garden of the Lord, is it not more like the

us (think you) to keep that foundation of the Apostles and Prophets, on which Christs Church is builded, than to build upon the boggs of after writers.

nished at your abuse of Scripture in this matter: And when you cite Scripture allegorically in this manner, you may doe well to call to remembrance, what your selfe have noted out of Mr. *Knewstubs* against the Heresies of *N. N. pag.* 61. *To uphold the heresies of N. N. this is one speciall and principall practice, that the historie, and native sense of the Word of God is altogether neglected of him, and in stead thereof, is entertained an allegoricall and bastardly construction, foolish and fond distinctions, which thing utterly defaceth the certaintie of the sacred Scripture, and maketh no other thing of it, than a nose of waxe.*

CAN. *Stay.* §. 15. p. 135.

The Apostle giveth charge *to beware of dogs*. But who are dogs? False Teachers, who did barke against the doctrine of salvation by Christ, pressed Circumcision, as necessarie to salvation, were returned to their old vomite, and being formerly of Jews made Christians, were fallen back to Judaisme. And is there any Question, but we must take heed of these, and all others of the same kinde? And this is that which *Zanchy* confirmeth, by many other Texts of Scripture, *Viz. That not onely the Teachers, but the Faithfull must learne to know and beware of ravening wolves, blinde guides, who bring not the doctrine of Christ, denie all the Articles of Faith, or some at least speake perverse things, and draw Disciples after them.* But what is become of shame and honestie, when men apply this against them that preach Christ truely and intirely, and administer the holy things of God purely, by authority received from God? Or against communicating with them in the Ordinances of God, who professe the faith, are called to dispence the ordinances of Religion, because in some particular, their calling was not orderly, as it ought, or the persons endued with gifts,

Phil 3. 2. *Deodat. Ital. Bible.* That is, profane and impure; thus he calleth false Prophets, who taught that the righteousnesse and salvation of man did consist in part in the works of the Law, and imposed a necessitie to observe the Mosaicall ceremonies. *Act.* 15. 1.

Zanch. in Ph. 3. 2. *Sect. de Cavendis falsis Doctor. Bern. sup. Cant. serm.* 33. A rotten contagion creepeth at this day through the whol body of the Church the wider, the desperater, the more inward, the more deadly, &c. Ye be called Pastors, when indeed ye be spoilers, and would God the milke and fleece did suffice you, ye thirst for blood. The Arch Priest visiteth his charge to fill his purse, he betrayeth innocent blood, he selleth murders, adulteries, incests, fornications, &c. *Holcot in sap. lib. lect.* 182. The Priests of our age are like the Priests of *Baal*, they are wicked Angels: they resemble the Priests of *Dagon*, they are Priests of *priapus*, and Angels of Hell.

Iustin. Novel. const. 123. Divers complaints have been brought us against Clerkes, Magks and many Bishops, that some made not their lives according to the sacred Canons, others cannot the publike prayers, which should be said at the sacre oblation, or at time.

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as God requireth. Further answere may be taken out of that which hath been spoken, to the former passages, for one answer will fit them all.

To communicate in the true Worship of God, with Ministers no better than ignorant, idle, proud, cruell, covetous and profane Priests, no better than Scribes and Pharisees, *is neither a vaine Worship, nor an abetting of the party in his sinne, nor to rebell against the Lord, nor to commit Spirituall Whoredome, or to embrace the bosome of an harlot.* These are great words to affright, but they are of no force to hurt, if a man will not cowardly yeeld without any combate. No, to communicate with such, when God called us thereunto, is to worship God aright, to reverence his ordinances, to rely on his grace, to hearken unto his voice, and submit unto his good pleasure. To such communicating he hath promised and vouchsafed his blessing, their service is acceptable unto God, because commanded by him, and they have found him graciously present to cheere and refresh them. It is without question, the Prophets, our Saviour, the Apostles, the Faithfull in all ages have communicated with such in Gods Ordinances, but not in their sinne: And what man well advised will say of that practice, that it was either Rebellion against God, or spirituall whoredom, or vaine worship? The Faithfull must not communicate with those societies in mind or body, where Christ is not at all present with the presence of his grace and love, nor in those polluted Congregations, where reall Idolatrie is so practised, that they cannot be present, but they must partake therein: They must not communicate with false Prophets in things of their owne devising, and which they bring meerly upon their owne braine, and not at all from God: but if ignorant, scandalous, corrupt men, who neither please God, nor are approved of him in their Office and Ministration, in a societie professing the intire Faith of Christ, doe by authoritie dispense the Ordinances of God, the Faithfull may and ought to communicate with them, if they want power to redresse and amend things out of order. They must not Communicate of her, lest wee should be partakers in her sinnes, and receive of her plagues, otherwise wee have divided our selves neither from God nor his Church. *Bilson Christ an.* part 3. pag 19.

Rev. 18. 4. We have forsaken the Strumpet that made drunke the inhabitants of the earth with the wine of her fornication, and are gone out

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in ſin, but they may and ought to hold Communion in the exerciſes of Religion, with the true Church of Chriſt.

The ſheep of Chriſt heare his voice, but will not heare the voice of a ſtranger? But who is that ſtranger whom the ſheep will not heare? From whom they flie both in minde and body, with whom they muſt hold no Communion, inward or outward? Thus farre you extend the words of our Saviour, and unleſſe they be ſo meant, they conclude not what you purpoſe. Is every unlawfull Miniſter this ſtranger? Is every unlearned, ſcandalous, corrupt Miniſter this ſtranger? Is every one whom Chriſt calleth *a thiefe and a robber, who enters not in by the dore, but climbes up ſome other way*, this ſtranger? Is every one that ſmiteth, but *feedeth not the flock; that maketh ſad the heart of the Godly, ſtrengtheneth the hands of the wicked, mingleth the Truth of God with his owne dreames*, this ſtranger? If theſe be not ſtrangers meant by Chriſt, much leſſe the painfull, godly, ſincere Paſtor, who feedeth the flock with ſound and wholſome foode, and leadeth them unto the waters of life? And then this paſſage is impertinently alledged. But all theſe cannot be meant according to your interpretation, for then abſolutely, all communicating with them in the Ordinances of God is not forbidden, but to receive their doctrine, embrace their errours, or follow their manners, which was evermore unlawfull.

Joh. 10. 5.

CAN. *Stay.* §. 11 p. 112, 113.

Deadat. Ital. Joh. 10. 1. Thieves and robbers are the falſe Doctors, who thruſt in themſelves without a lawfull calling, with falſe doctrine, and an evill minde.

The true ſhepheard is onely Chriſt, the reſt are his ſervants, and not the owners of the ſheep: The ſheep muſt not rule their ſhepheards, but they have leave to diſcerne ſtrangers, and flie from thieves and murderers. *Cyp. lib.* 1. *Epiſt.* 4. Therefore the flock, or people obeying the Lords

The Godly and Faithfull among the Jews, might not refuſe to heare the Scribes and Phariſees, when they had no power to caſt them out, and yet they were thieves and robbers, who corrupted the Law, and without queſtion ſpake moſt reproachfull things againſt the way and worſhip of God. The godly could not be ſure that the Phariſees would not deliver ſuch things, neither did they offend in being preſent at the worſhip of God: and yet it will not follow, that a man *may heare any one, or any where.* Thieves and murderers in the Church of the Jewes, ſprung up with them, and continued amongſt them, and neither departed themſelves, nor were caſt out by others that had authoritie. In the Chriſtian Church divers falſe

Precepts, and fearing God, ought to ſeparate themſelves from a ſinful Biſhop. *Biſſon Chriſt. Subject.* part. 3. page. 301. 353. CAN *Stay.* § 3. p. 26. *Jer.* 23. 14, 15. *Acts* 20. 25, 26, 27, 28, 29, 30, 31.

Tea-

Teachers, ravening Wolves, Antichrists rose up, not from among the heathen, or Jews, but in and from themselves, whereof some went out from the Church, and separated themselves, others were cast out by excommunication, and delivered up to Satan, that they might learne not to blaspheme. Others were tolerated in the Church, either because their heresies were not so pernicious at the first, or the better side had not power to cast them out, or they preached the fundamentall Truths, but of evill mindes. These in respect of outward order, were lawfully elected or called, but false Prophets discovered by their doctrine, not by their calling, and some of them continuing in the Church, the Faithfull are not forbidden to partake of the Ordinances of God, because they are present, but to beware of their errours, that they be not infected by them. But, if by strangers we understand onely such as did arise from without, and brought blasphemous doctrine, directly contrary to the foundation of the Faith, or such as are justly cast out by the Church, that they might learne not to blaspheme, then the Faithfull might neither communicate with them in publike, nor receive them unto house, but flie from them both in minde and body. But thieves, who lead not in by the doore, Christ, who have strange voices, which the sheep acknowledge not, who bring another foundation besides Jesus Christ, these are not to be enrolled with such as teach the doctrine of Faith truly: for they are not strangers either in respect of Sect, Religion, or Lawes, they are of the houshold of God, they serve the Lord as he hath prescribed, and walke according to his Law. And what is it to wrest the Scripture, if this be not, when that which is spoken against utter enemies of our Saviour Christ, who refused to be shepheards under him, and his Ensigne, is applied to them who are

1 Joh. 2. 19. Tit. 3. 10. 1 Tim. 1. 20. 2 Thes. 2. 3, 4. Phil. 1. 15.

When the Apostle exhorteth *Timothy*, not to partake in other mens sins, doth he not intimate that unfit, unable, unworthy Ministers might be ordained in the Churches, though unlawfully?

Atha. ad solitariam vitã agentes, complaineth against *Constantius*, That whereas the Bishops in those daies were wont to be lawfully chosen by the people of the place, and sufficiently examined, and allowed by other Bishops, adjoyning, and openly created in the Church, *Constantius* in stead of the Church, would have his Palace succeed, and for the multitude of people, and right Assemblies (to elect) he commanded three Eunuches to be present, and three of his Spies (or Prolers) for you cannot call them Bishops; that they sixe in his palace, might create one *Felix* a Bishop. And noting what manner the Emperor and his Eunuches made, he saith, *In illorum locum juvenes libidinosos, e hnicos, ne catechismo quidem imbutos, nec non & bigamos, & maximis criminibus male audientes, modo aurum darent, velut emptores e foro ad Episcopatu summiserere.* Bilson *Christian Subj* part 2. pag. 255.

furniſhed with ſingular knowledge, wiſedome and utterance, teach the truth of the Goſpell intirely, and leade the ſheep of Chriſt to the waters of life, whoſe labours God hath bleſſed, whoſe voice the ſheep heare and receive, in whoſe meſſage they rejoyce, and whom they follow as they teach Chriſt. You pretend the teſtimony of the learned in this matter, but let the places be examined, and they will be found, either to make directly againſt you, or nothing for you, as I ſhall have occaſion to ſhew in the next Section, and ſhall be done more fully, when you ſhall ſet downe the words of the Authors, whereupon you build, and attempt from them to make good your concluſion. In the meane ſpace I will forbeare tediouſly to repeat over and over again, that ſuch and ſuch make nothing for you, and ſuch and ſuch are groſſely abuſed and falſifyed.

Now let us lay the Principles and Inference together, and ſee if they cloſe.

The Nonconformiſts complain of many groſſe abuſes in the Miniſterie, in the Election, Ordination, Qualities of the Perſon admitted, and execution of the function; as, that ignorant, negligent, profane men are ſet over the flock; and Non-reſidents, Pluraliſts, men of corrupt mindes, who diſcourage the godly, and hearten the profane. But this complaint they put not up againſt all, but many in the Miniſtery. The Inference you would make upon their ground is, That it is unlawfull to communicate, not onely with theſe men, in the Ordinances of Gods Worſhip, but even with the moſt learned, godly and painfull, who teach the Truth, live holily, diſpence the Myſteries of Godlineſſe purely, be approved of the Congregations, and bleſſed of the moſt high.

CAN. *Stay.* §. 11. p. 114.

If I took pleaſure in your veine (call it as you pleaſe) I could ſay, *I ſuſpect my ſight, and I aske of my ſelfe againe and againe, could the Treat. Write ſo unskilfully: For if this be not a Non ſequitur, then Fooles cannot ſpeake Non-ſenſe.* You may take it home, For I know not to whom it can be ſo fitly applyed as to your ſelfe. When this Inference is made good by Scripture, Reaſon, or Learned Author, I ſhall ſuſpect that the Non-conformiſts doe not walke according to their Principles; But till then, there is juſt ground to think, that in making ſuch Inferences, you abuſe both your ſelfe and others. That which

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you adde concerning the dumbe Ministers out of M. *Penry*, is besides the point, for he was no Non-conformist, but a Separatist, by your confession; *and if no man of pietie will pleade for them*, yet men of piety, learning, and judgement doe, and must pleade (for it is a truth) that there is not an absolute Nullitie of their Ministerie: and this I presume upon better advice, you will not denie, or if you doe, you must not stay in the Separation, which you have made.

CAN. Neces. of Sep. p. 43. *Id.* Neces. of Sep. Epist. to the Reader.

SEC. II.

CAN, Necessitie of Separation. pag. 29, 30.

NOne may heare, or joyne in Spirituall Communion with that Ministerie, which hath not a true vocation and calling by election, approbation, and ordination of that Faithfull people, where he is to administer: But the present Ministerie of the Ecclesiasticall Assemblies of England, hath not a true vocation and calling by election, approbation and ordination of the Faithfull people where they administer. Therefore none must heare, or joyne in Spirituall Communion with the present Ministerie of the Ecclesiasticall Assemblies of England.

Which of the Propositions the Non-conformists will denie I know not: but sure I am, they are both theirs. Howbeit (it may be) they doe not so well weigh their owne Principles, as they should; And hence it is, that their practice is not so strictly answerable to their Profession, and therefore doe give just occasion (I speake it with griefe) unto the Prelates, and their Parasites, to insinuate against them hypocriticall ends, in condemning so

Id pag. 46. If their Parsons, Vicars, Parish Priests, Stipendiaries, &c. be, neither in election nor ordination made Ministers agreeable to the Word of God, then is their Ministerie false, unlawfull, Antichristian, and so consequently they deale with the holy things of God. CAN. *Stay* §. 11. pag. 113. All these affirme, That whosoever taketh upon him to preach, without a lawfull sending, commeth in not by a lawfull election, and holy Church ordinance, but breaketh in against order, by force and favour of men, and by humane lawes, he is a Stranger, a thiefe, a murderer, according to Christs sayings in *John* 10. And thus have the old Writers expounded the places, as *Irenæus lib.* 4. *cap.* 4 *Clemens Alexan. lib.* 1. *Strom. Cypr. lib.* 1. *Epist.* 6. & 76. *Didimus in John* 10. *Rupert in John* 10. & *Theodoret ibid.* and others.

grievously the Ministerie, Worship, and government of the English Church, and yet to partake in the knowne evills and abuses thereof. But for my part, I am otherwise minded than the Bishops in this thing, and doe thinke, that they doe of conscience condemne the state of the Church, but doe not maturely consider the responsive conclusions, which follow upon their Principles. For which cause I have written of purpose this Treatise, to prove they cannot justifie their Tenents against that Church, and stand members lawfully thereof.

CAN. Necess. separ. Epist. to the Reader. What better should we expect from them, who seek to put out the light againe, which hath been by themselves chiefly revealed unto many. I know what I say, and have good experience of this thing.

ANSWER.

HANNIBAL *said once* (saith M. *Parker*) *There was not so much as one in all the enemies campe, that was called* Gisco: *So may it truly be said now, Not so much as one of the Godly Ministers, that suffer in England about the Discipline, that may deservedly be called a Brownist.* And the Nonconformists doe no more lay the grounds of Separation, than the Reformed Churches sowe the seede of Libertinisme, and Anabaptistrie, which of all others they have most soundly confuted, and judiciously laid open to the world, without seeking to justifie ought, that elsewhere upon good reason they condemned to be evill. But it is no new thing to reproach them as the Authors of errors, heresies, or schismes, who principally laboured the suppressing of them. No man cryed downe the Errour of the Manichees concerning a good God and an evill, so much as *Austine*: and yet their opinion is charged upon them that hold his opinion of absolute Predestination. The positions of the Stoicks answere to the opinions

In an Epist. published in the profane schis. of the Brownists. *Parker* of the Crosse. part 2. c. 3. §. 2. As for those of the Separation, who have confuted them more than wee? or who have written more against them? Some things of truth they hold, with which we thinke it no more sinne for us now to agree, than *Cyprian* once to agree with *Novatianus* in that which hee esteemed right, *&c.* So whatsoever shrre or sedition was moved by the unbeleeving Iewes, it was imputed to the Iewes that were Christians, who were thought to be all one with them. *Caesar. Baron. Annal. in anno* 201. The impunitie of the Gnosticks, was drawne to the defamation of all other Christians, no difference being made between them *Cicer. Parad.* 2. *M Sutcl. tract. de disc. ca.* 15. *pag.* 165. *Bell. of Ch. Govern. cap.* 12. *pag.* 151. 152. *Bancroft, tract. of dissip. cap.* 3 3. *pag.* 430. 431. 432 *Laus Querim. Eccles. pag.* 62. 63. So whereas the *Egyptians* were *divi, ventosi, subundi, jactantes, vani, liberi, nova rerum cupientes*: the Christians, and all that are there dwelling, are thought to be the very same.

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of the Remonſtrants concerning Free Will and power in Man: but the contrary ſide is burdened therewith. The grounds of the Nonconformiſts ſtand directly oppoſite to the ſpeciall grounds of Separation, and yet they heare from ſome, that they be Separatiſts in heart, from others, that they have laid the foundation, and the Separatiſts build upon it, and that ſuch as have made anſwere to the Separatiſts, doe againſt conſcience put out the light, which hath been by themſelves chiefly revealed.

It is true, they complaine of abuſes in the Church (and not to excuſe humane frailty) ſometimes with heat and fervour exceſſive, and humbly ſue for reformation. But to ſeek redreſſe of what is out of order, is rather to endeavour the repaire of what is ruinous, than the plucking of it down. *It is one thing dutifully to urge the proceeding of our Church unto perfection, another, ſchiſmatically to leave, and forſake her. Betwixt theſe two, there is as much difference, as is betweene that child that in tender affection reproveth, and laboureth the reformation of his Mother, whom he ſeeth by her indiſcreet behaviour to become a reproach among Women; and him that under pretence of the hate of her uncomely behaviour, ſhould pluck out her bowells, and forſake her.* S. B. The raſing of the foundation, &c Epiſt. to the Reader.

They complaine of abuſes remaining in the Reformation, not denying that a wonderfull and gracious reformation is already made, but moving to a through and perfect reformation of what is wanting and out of order. For willingly they confeſſe, that next unto the Lord God, every one of them is moſt deeply bound unto the Kings and Princes, whom he hath uſed as excellent inſtruments to deliver his Church here, out of the ſpirituall *Egypt* of Poperie. *This they willingly confeſſe before men, and in their prayers daily give moſt humble thanks to God for; And by their earneſt ſuite, and humble deſires, which they have for further reformation, they are ſo farre from unthankfulneſſe, that they deſire the heape of felicitie to the Church and Commonwealth.* T. C. Repl. 1 fol. 155.

Which of the Prophets doth not cry out againſt the Prieſts in time of the law? Againſt their pride, oppreſſion, covetouſneſſe, tyrannie; that they deſpiſed knowledge, oppoſed the true Prophets of the Lord, countenanced impietie and profaneneſſe, and ſhewed themſelves enemies to all goodneſſe?

Did the Prophets then, who knew what it was to worke according to their owne Principles, teach a necessitie of Separation, or give presidents to others to separate by their example! In all ages of the Church, complaints have been made against abuses of this nature, by all sorts, ancient and moderne, who never denyed the Churches where the true faith was professed, to be the true Churches of Christ: *Cyprian* complaines thus, *Here I am grievously troubled, that the Church hath many Pastors, who not onely doe not oppose their bodies against the incursions of wolves, but also they themselves doe play the parts of wolves, while they destroy the souls of the simple, they themselves serving their bellies, gaine and ambition; and make merchandise of the Word of God, and adulterate it with ungodly opinions.* The Counsell of *Nice* makes complaint, *That many things in the admission of Presbyters and Bishops was done contrary to the Rule.* Leo, *That the office of a Pastor, and government of the Church was committed to men altogether unworthy.* *Hierom* reproacheth the Bishop of *Ierusalem*, that he could, as himselfe boasted, *make in one houre a thousand Clarks*: and condemneth it in others, *That Clarkes run to the Bishops suffragans certaine times of the yeere, and bringing some summe of money, they are ordained, being chosen of none.* *Ambrose* sheweth the abuse in his time, to be this, *If a man asked some of them who preferred them to be Priests, answere it made by and by, that the Archbishop for an hundred shillings ordained me Bishop.* *Nazianzen* in Apolog. *That they which handle holy things with unwashen hands, and polluted souls, are more in number than they, over whom they rule; Miseri in pietate, miseri in splendore.* And ad *Maximum.* *Ad Pastoralis muneris administrationem nihil contulerunt, nisi quod comam quam turpiter alere studuerunt, raserunt.* And in the same place: *De pecuniis jam in ecclesia bellum geritur.* When *Basil.* of an Heathen was made a Christian, he saith *That he did greatly wonder at the dissentions, which were in the Church concerning Faith; and the contentions of the Governors: because every one leaving the doctrine of our Lord Iesus Christ, did challenge to himself, by his owne authoritie, certaine rules and orders: Also I perceived dissentions to arise from hence, because there was no discipline, no knowledge of God, or it was perverse if any.* Chrysostome, *Neque immeritos solum adlegunt, sed & idoneos ejiciunt.* The *Toletan* Councells complaine,

Platina in vita Marcellin. Hanc autem calamitatem, quam nostri passi sunt, a Deo permissam refert. Euseb. &c.

Cypr. de duplici Martyr. Hic discrucior quod non paucos Pastores habeat ecclesia qui non solum non opponunt sua corpora adversus luporum incursus, verum etiam ipsi lupos agant, &c.

Concil. Nic. 1. ca. 2. Gratian. dist. 48 ca 1.

Leo ad African. Epist. 85. Grat. dist. 61. ca. 5.

Hieron. ad Ocean. ep. ad. Nepoti.

T. C. repl. 1. pag. 41.

Ambr de offic. lib. 1. cap. 50 Grat dist. 93. cap. 21. Ex quo in Ecclesiis, sicut in imperio Romano, crevit avaritia, periit lex de sacerdote, & visio de Propheta.

Bas in Asceticis.

Chry. de sacer.

plaine, that *for eighteen yeares, no Synod was held. Whereof came grosse ignorance, and corruption of the Ministers.* It would be too long to set downe at large the grave, sharpe and lamentable complaints, that *Nicholas de Clemang*, *Petrus de Aliaco*, *Bernard*, and our *Gildas*, have published against the Ecclesiasticall Governours of their times, for their ignorance, pride, luxurie, riot, drunkennesse, persecution of all true godlinesse, covetousnesse, rapine, contentions, brawles, simonie, and what not? And since the time of Reformation, not the Inconformists only, but the godly Bishops, and Martyrs themselves, have observed, bewailed, and reproved these abuses. Father *Latimer*, in his Sermons generally, but in his Sermon of the Plough, is plaine and large against the pompe and idlenesse of Bishops, who *Lord it over, but feed not the Flock of Christ, muzzle the people in ignorance and profanenesse, live riotously, hunt after preferment, but seek not the winning of soules unto God.* Bishop *Hooper* complaines, saying, *It is a great pity to see how farre that office of a Bishop is degenerated from the originall in the Scripture, it was not so at the beginning, when Bishops were at the best, as the Epist. of* Paul *to* Titus *testifieth, that willed him to ordaine in every Citie of Creete a Bishop.* And as sharply and closely he censureth the Bishops of his daies, for arrogating to themselves so much witt, as to Rule and serve in both States, in the Church, and in the Civill Policie, and to the contrary, professeth, *That one of them is more than any man is able to satisfie; and that it is not possible that one should doe both well, and that it is a great oversight of the Princes, and higher Powrs of the earth, so to charge them with two burdens, when none of them, as he saith, is able to beare the least of them both.* The accusations which are brought against both the Ministers and members in the Separatists Congregations are not few, nor light, nor such as can be wiped away with reproaches. All these have borne witnesse of the great disorders and corruptions,

See Nichol. Clemang. Speculum Eccles. Petrus de Aliaco. reformat. Eccle. Bern. in Conv. S. P. ser. 1. Heu heu Domine Deus. Ipsi sunt in persecutione tua primi, qui videntur de Ecclesiæ tuæ primatum certare: Id. in Cant. ser. 76. Parum est nos vitia vicinis, quod non serv. nisi & perdam, Gildas. See Vissit. de priord. Etatef. Bul. Hooper on the 8 Command. pag. 74 79. Whitaker. de pont. Rom. prefat. ad Auditores. In sch smatis remedium hoc primo inventum est, quod ipso morbo magis periculosum fuisse, multi viri sancti & prudentes judicarunt. Quod quamquam non statim apparuit, tamen misera experientia deinceps demonstravit. Tum enim ambitio irepsit in Ecclesiam, & Episcopi cæperunt non minus de dignitate suarum sedium, quam de Christi grege cogitare, &c. Gregor. Nazianz. orat 2. pag 399. They intrude themselves unto the most holy Ministeries with unwashen hands and minds, as they say, and before they are worthy to come unto the Sacraments, they affect the Sanctuarie it selfe, & circum sacrosanctam mensam premuntur & protenduntur, esteeming this order not an example of vertue, but a maintenance and helpe of life.

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which have been in the Church of God, but they never deemed the ſocietie was to be abandoned, becauſe of theſe great and erroneous blemiſhes, rather they ſought the redreſſe and reformation of what was amiſſe.

If ſome things of man be mixed with that which is of God, as humane ſuperioritie with divine Miniſterie, the pure wheat with ſome chaffe, the holy Sacraments with rites ſavouring of ſuperſtition, a ſound Chriſtian is not to caſt away what is of God, as a nullitie, fruitleſſe, defiled, Antichriſtian, Idolatrous, becauſe ſomewhat humane is annexed unto them, nor in defence of the good to be charged or condemned, as going croſſe to that which he taught againſt the evill. If an unmeet Miniſter be ſet in office, by whomſoevet the election is made, he is of men, or humane: but forthwith there followeth not a nullitie of his Miniſterie. If a fit Miniſter be choſen diſorderly, in that choice there is ſomewhat humane, but the Office or Miniſterie is of God. In the body we can diſtinguiſh between the ſubſtance and the ſickneſſe which cleaveth unto it; betwixt the ſubſtance of ſome member, and a bunch or ſwelling, which is a deformitie, but deſtroyeth not the nature, taketh not away the uſe of that part or member.

Aug. de fid. & bon. oper. tom. 4. 4. Nos vero ad piam doctrinam pertinere arbitramur, ut & causes in eccleſia propter pacem eccleſiæ toleremus. Iun. animad. in Bell. contr. 5. l. 1. ca. 3. l. 1. ca. 3. not. 24. Speaking of Popiſh ordination, ſaith, *A parte ad totum non procedit argumentatio: In ordinatione aliquid nihil facium, ergo nihili faciunt ordinationem. Quod Dei, quod eccleſiæ in ea eſt, permagni facimus; quod a malo eſt facimus nihili. Calvinus autem eo in loco agit de nudis adventitiis ſolum, non de ordinatione tota ſimpliciter.*

But what anſwere can be given to the argument drawn from their grounds? which Propoſition in the ſyllogiſme propounded, can they denie, ſeeing they are both theirs?

If both be theirs, they cannot denie them, but he that hath ſeen you by your writings only, knoweth by experience, if he hath made any tryall, it is not ſafe to truſt your bare ſaying, or confident Aſſertion.

The Nonconformiſts diſclaime the Major, as none of theirs: and the Aſſumption, ſo farre as it is true, makes nothing againſt them.

Firſt, the Nonconformiſts never held Ordination by the people, where he is to adminiſter, to be neceſſarie or eſſentiall in the calling of a Miniſter. For in their opinion, ordination

Impoſition of hands, whereby the extraordinary gifts of the Spirit were given unto Beleevers, was peculiar to the Apoſtles. *Act. 8. 14, 15. 19. 6. & vide Beza annot. major. in Act. 19. Synopſ. purior. Theol. diſput. 24. §. 32. 33. Jus Paſtores eligendi, eſt penes Eccleſiam, ac proinde plebi convenit cum Presbyteris. Jus eos ordinandi ſolis Presbyteris eſt proprium.* CAN. Neceſſ. of ſep. c. 1. p. 8. *Iun. animad in Bell. cont. 5. l. 1. ca. 3. not. 9, 10. Bell. de Cler. l. 1. ca. 3. §. Accedat.*

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belongeth not to the communitie of the Faithfull but to the Presbyterie, or Colledge Eccleſiaſticall, and may and ought to be performed by the Presbyters of neighbouring Congregations, if they have none of their owne, or not a competent number. Thus you your ſelfe relate their Poſition. *Moreover, every officer in the Church, muſt be ordained by impoſition of hands of the Elderſhip, the whole Church joyning with them in faſting and prayer.*

Secondly, They give not the ſole power of Election to the communitie of the Faithfull, but require their conſent in the election, by the guidance and direction of their Governors, and the Eccleſiaſticall Colledge, to whom the Government of the Church is committed. They allow not that every ſmall companie ſhould doe as they pleaſe, or ſtand upon their owne bottome; But as the Church is to be governed by common counſell, and conſent of the Eccleſiaſticall Colledge, ſo the election and choice of the Paſtor or Teacher, is to be made by the direction and counſell of the Senate. A Paſtor ſhould not be thruſt upon the people without their knowledge and approbation, neither ſhould the people proceed therein without direction of the Governours.

See *Calvin* Epiſt. 131. & *Inſtit. l. 4. cap. 3. §. 15. T. C. repl. 2. pag. 196.197.* Iun. *Eccleſ. 3. p. 1. Non ſolus judicat, ſed præeunte & moderante Clero & Presbyterio: ſoret enim proclive labi in illud incommodum, ſi populus ſolus eligeret. Non eſt autem ab re tantum periculum, ubi conjunctus eſt Clerus, & actionem dirigit Presbyterium, præſertim conſilio & auctoritate vicinorum Episcoporum eccleſiarumque accedente?* Iun. *contr. 5. l. 1. ca. 7. not. 24. Aureolus in 4. Sent. diſt. 24. art. 2. ra. 3. ea quæ ſunt ordinum omnes recipiunt immediate a Chriſto.*

Thirdly, The Miniſter doth not derive his power or authoritie, either vertually or formally from the people, but immediately from Chriſt, whoſe ſervant he is, for the Churches uſe and benefit, in whoſe name he muſt execute his office, whoſe meſſage he muſt deliver, whoſe ſeales he muſt diſpence, and to whom he muſt give account. This is that which *Franciſcus de Victoria*, the maſter of *Canus* affirmeth (though his words be ignorantly drawne to another purpoſe, I ſuppoſe you know by whom) *That all Biſhops doe derive Iuriſdiction and power immediately from God.*

Fourthly, If the people have given away their power of election, or be not fit to chuſe, through their ignorance or ſim-

Horb. Irenic. l. 2. cap. 11. prop. 13. pag. 179. Itaque poteſt cuiquam, &c. Fr. de Victor. in rel. de poteſt. eccle. & 2. W. E. The Church plea. §. 8. pag. 78. A diſpute. *par. 3. cap. 8. pag. 167.* Of him who is obtruded and thruſt upon a people without their owne election, it is well ſaid by *Zanchius*, That he can neither exerciſe his Miniſterie with a good conſcience, nor yet be profitable to the people. See *Fulk* in Rhem. in *Ephe.* 4. 13. As ſome people be of that diſpoſition, that they know better to be governed, than to governe. *Grat. de jure belli. lib. 1. c. 3. pag. 49.* ſo it fareth with ſome Chriſtians, that it is better they ſhould be provided for, than left to provide for themſelves.

plicitie, or that libertie be taken from them, they conceive it to be a maime or defect in the calling of the Minister; but this defect doth not make a nullitie of the office, or acts done by vertue of that calling, which he hath: For in every true Church, where the Word of God is intirely Preached, and received, and the Sacraments for substance rightly administred, there is a true Ministerie, and a true calling to the Ministerie, though in some things maimed and faultie. In the Church of God, and no where else, all sound and saving truth is to be found: for the Church is the pillar and ground of Truth; and where the profession of all saving Truth, with the right administration of the Sacraments is found, there is the Church, which ordinarily cannot be had, maintained or continued, without a true Ministerie, nor that without a true calling.

Gratian. Decret dist. 63. *cap.* 22, 23.

The saving truth of God, and a true Ministerie are essentiall to the true Church, consisting of all it parts, and partaker of the Ordinances of grace. Something of these remaine in every complete societie, which hath any thing of the Church, and for substance and essence, they are true in every true and lawfull complete societie; But as the profession of the truth may be found in all fundamentall points, though mixed with many errours: so for Truth and existence, the Ministerie may be lawfull, though in many particulars delinquent and deficient.

Platina in vita Benedict. 2.
In the Primitive Church, the people which were Laymen, chose their Pastors, and for a long time the Bishops of *Rome* themselves were not chosen without the consent of the Princes, &c. and the Emperors were possessed of it as their right, ever since the dates of *Charles. Bilson. Christ. Subiect.* part 3. pag. 168. *Sol. Iarchi.* 2 *Mac.* 4. 7, 8, 26, 27. *Ioseph Antiq. lib.* 20. *cap.* 18. *& l.* 18. *cap.* 4. *Cynel. Bertram. de pol. Iudaic. cap.* 18.

In the true Church then, there is a true Ministerie, But the true Church hath continued there by the blessing of God, where the Election of Ministers hath been given away by the people, or taken from them.

In later times, the High Priesthood was bought and sold for monie, and sometimes it was made annuall, that every yeere new Priests were created, as those Governours, whom Kings change every yeere: that as every man would lay out more or lesse monie, he should obtaine, or lose the Priesthood. Which may be seen in the examples of *Iason* and *Menelaus*. Nevertheless, so long as the Church of the Jewes continued the Church of God the Priesthood continued also.

In the Primitive Churches, when the people had a voice in the choice of their Teachers, oftentimes there were factions in the Church, the people stood against their Guides, and the Guides against their people, and the people were divided one

Concil. Laod. c. cap. 13. *Non est permittendum turbis, &c.* Iun. *animadv. in Bell. contr. § lib.* 1. *ca* 7, *vot.* 16. 17.

against

againſt another. And ſometimes, either through ſloth, or for peace, the Paſtors left the election of Officers to the people, and the people challenged it unto themſelves, and ſometimes againe they took it from their people, and challenged it to themſelves. But in the mids of theſe broyles, he was accounted a true Miniſter, who was elected, whether by the Guides, or by the people, or by the Emperour, ſo he taught the doctrine of Salvation truely. And if this be not admitted, what ſhall be done, when the people and their Elders be divided in the choice of a fit Officer or Guide. If the people prevaile againſt their Elders, he whom they chuſe is no Miniſter to them, becauſe not choſen by their Suffrages: if the Elders againſt the people, he whom they approve is no Miniſter, becauſe he wants the peoples voice. And if the people diſſent, they muſt ſeparate and excommunicate one another, becauſe to the one part he is no Miniſter, whom the other approve.

Ruffin. *lib.* 11. *c.* 10. 11. Theod. *hiſt. lib.* 4 *ca.* 6. Auguſt. *Epiſt.* 110. & 225. *Socrat. hiſt. lib.* 7. *ca.* 34, 35. 39. *Concil Antioch. cap.* 18. Sozom. *hiſt. l.* 2 *ca.* 18, 19. Nazianz. *in Epit. patris.* Euagr. *l.* 2. *cap.* 5. 8. Theodor. *l.* 5. *ca.* 23. *Gratian. diſt.* 63. *ca.* 11, 12.

Though *Cyprian* teach, *That Miniſters ſhould be choſen by the people*, yet this forme of Election was not in ſome Churches in *Cyprians* time, who were eſteemed true Churches, and true Miniſters. And *Cyprian* himſelfe appointed *Aurelius* a Reader, without advice of the Church, by the authoritie of his fellow-Miniſters then preſent.

Cypr. *l.* 3. *epiſt.* 14. & 10. *W. B.* The Church plea. §. 8. *pag.* 90. *T. C. repl.* 2. *par.* 1. p. 212.

Pinianus was ordained of the people, Elder of the Church, againſt *Auguſtines* minde and will. *Athanaſius* made *Frumentius* Biſhop, and ſent him to the Indies, he created Presbyters in other Churches, and when he came into *Egypt*, as many as he knew addicted to the *Arian* hereſie, hee put them out of their place, and whoſe Faith he tryed and approved, to them he committed the Churches. The Church of *Cyzicena* gave this honor to *Atticus*, that without his conſent, it could not chuſe a Biſhop. You will not denie but the Miniſterie of the Church for the firſt, ſecond, and third, and fourth hundred yeeres after Chriſt, was true, and might be joyned withall. For thus writeth a friend of yours (and as it is ſuppoſed by your aide.) *It is affirmed by the Centuries of Magdenburg, that from Chriſts aſcenſion, unto* Trajans *time, which is about an hundred yeers, every particular Church was governed by the Biſhops, Elders and Deacons, and deſcribing the ſtate of Chriſtian Churches, from* Trajans *reigne unto* Severus (*that is, from the yeere of Chriſt* 100 *to* 195) *thus they write, The order of Government was popular, for all Churches had equall power of teaching purely the*

Cypr. *l.* 2. *epiſt.* 5. & *l.* 4. *Epiſt.* 5. & *l.* 3. *epiſt.* 22. and the like he did for *Optatus, Satuus Caſernius & Numidicus.* Calv. *Inſt. l.* 4. *c.* 4. §. 10. Auguſt. *epiſt.* 223. Theod. *l.* 1. *ca.* 23. Socrat. *hiſt. l.* 2. *ca.* 19. Sozom. *l.* 3. *c.* 20. Socrat. *hiſt. lib.* 7. *ca.* 28. *W. B.* The Church plea. § 8. *pag.* 80. Centur. 1. *ca.* 4. Centur. 6, 7. *col.* 591. Centur. 2. *c.* 7. *p.* 134, 135.

Word of God, administration of the Sacraments, excommunication of hereticks and wicked persons, loosing the penitent, the election and ordination of Ministers, and the deposition of them againe for just cause. And even unto Constantines *time, The Primitive purity of Church Government was not yet defloured, with the dregges of mans invention. Neither had Satan brought in Prelaticall pride into the sheepfold of the Lord; but Pastors looked every one to the health of his owne flock.* And a litle after he citeth *Epiphanius, Hierome, Ambrose, Cyrill, Hilarie,* and *Gregorie Nazianzene,* as making for him in the matter of chusing Ministers. But most certaine it is, within this space of time, many things were done, in the election and ordination of Ministers, which are directly crosse to that which you require as essentiall in his calling, if at any time you can prove that all things were observed; which I doe not beleeve.

Brightm. in Apoc. 12. pag. 505. 506.

W. B. Ibid. pag. 90.

Ambrose himselfe was chosen Bishop, when he was onely *Catechumenus*, before he was baptized; so that he was constrained to teach that which himselfe had not learned; yesterday catechised, to day a Bishop. The Election in all things not to be approved as consonant to the rule (for the Canons were strong against it, and Saint *Paul* seemeth not willing that a novice should be a Bishop) but never thought or esteemed to be none at all. Of the election of *Nectarius*, see *Sozomene* and *Socrates*. *Iustinian* ordained, *If any man build a Church, or house of prayer, and would have Clerkes to be planted there, if hee allow maintenance for them, and place such as be worthy, they shall be ordained upon his Nomination. And the Toletan Councel decreed, That as long as the founders of Churches doe live, they shall be suffered to have the chiefe and continuall care of the said Churches, and shall offer fit Rectors to the Bishop to be ordained: And if the Bishop neglecting the founders shall presume to place any others, let him know, that his admission shall be voide, and to his shame, but if such as they chuse be prohibited by the Canons as unworthy, then let the Bishop take to promote some whom he thinketh more worthy.* In these particulars, the cõsent of the people is too much abridged, as in some other particulars they tooke too much upon them, or they gave their right away, when yet the

See *Iur. eccl.* l. 3. cap. 1.
See *Socrat.* l. 4. c. 20. 21.
Gr. c. 16, 17. & c. 35. Gr. lat. 29. & ca. 36. Gr. ca. 30. lat. *Sozom.* l. 6. ca. 18. 20.
Evagr. p. 2. c. 8.
Socr. *hist.* 13. l. 4. c 10. 33. & Theo. l. 4. c 6.
Ambr. offic. l. 1.
Bilf. Christian Su. part 2. pag. 282.
Sozom. l. 7. cap. 8.
Socrat. *hist.* l. 5. ca. 8.
Iustin Novel. Inst. 223. cap. 28. 9.
Concil. Toletan. ca. 2.
Greg. epist. l. b. 40. ca. 78.
To *Constantia* the Empresse.
The Bishop of *Salona* was ordered, neither I,

nor any responsarie witting thereof, which thing was never attempted under any of the Princes, your predecessors, &c. Yet I obeying their graces Precepts, did from my heart remit unto the said *Maximus*, this his presumption, as freely, as if he had been ordered by my selfe, &c. *Concil. tom. 2. Concil. Parisien.* can. 8.

cal-

calling of the Minister, or the office whereunto he was called in those cases, was not a nullitie. *In many things* (saith the Councell of *Paris*, which was the complaint of the *Nicene* Councell long before) *the old custom is neglected, and the decrees of the Canons are broken.* But the Ministerie of the Word, and Sacraments was not made voide thereby.

The godly learned, consonant to the Scriptures, have evermore distinguished betwixt an error in admission into an office, and a flat nullitie of the office it selfe. The Ministers election into his office, ought to be according to the Rules of the Word: before he enter into the Ministerie, he should be blamelesse, apt to teach, sound in Faith; and much more is he to approve himself to be such a one in the execution, considering that falls in the execution are much more dangerous to the Church, than before. But defects in the election doe not make the calling it selfe utterly unlawfull. If one blame-worthy be elected or tolerated after, he is not to be reputed as one that ministers altogether without a calling. Therefore the Non-conformists never taught that the Minister is not to be heard, or that wee must not hold communion with him in the Ordinances of Worship, who is not elected and ordained by the societie where he is to administer; though they maintain the consent of the people to be essentiall to the full compleat call of a Minister to that place and people. Thus they doe professe in answere to this and such like accusations. *Where* (saith *T. C.*) *doe they reason thus, The Word of God is not preached, because the Ministers are not rightly proved and elected, &c. Is it all one to say it is not purely preached, & it is not truly preached, &c.* They *never said, that there is no Ministerie in England, nor yet doe ever conclude, that there is no Word, nor Sacraments, nor Discipline, nor Church.*

Herein they affirme or teach nothing, but what the godly learned in all ages have acknowledged. *Anatolius* consecrated of *Dioscorus*, was approved of *Leo* and *Tharasius*. The Orthodox Fathers professed, so the *Donatists* would returne to the Catholike, true and Apostolicall Faith or Doctrine, they would not disallow their Bishops, that *they might understand* (saith *Augustine*) *that Catholikes did not detest Christian consecration, but humane errour.* We *use this* moderation (saith *George* Prince *Anhalt*) *That they who are called forth to Parochiall offices, if they promise that they for the time to come, will preach the Word purely, and administer the Sacraments, according*

Neque tamen ubique ea in parte felix fuit Ecclesia: alicubi enim haeretici locum docendi adepti sunt: alicubi etiam omissa accurata diligentia, invocatione & electione, minus idonei virum habenis sunt potiti, ut Irenaus ad Victorem scribens testatur. Illiric. catalog. test. lib. 2. tit. Eccles. Gubern.

Hatina in vita Dimas 2. Adeo enim inoleverat hic mos, ut jam cuique ambitioso liceret Petri sedem invadere. Id. in vita Benedict. 4. Ubi cum ipsis opibus lascivire cæpit Ecclesia Dei, versis ejus cultoribus a severitate ad lasciviam, &c.

T. C. repl. 1. pag. 23.

Ibid.

Leo. Epist. 40. Concil. Nicen. 2. August. oper brev. collat. cap 5. & li. 2 contr ep. Parmen. ca. 13. Geor. Prince Anhalt fol. 66.

to Christs institution, we receive them, Horumque contenti vocatione, & numeris demandati commissione, ordinationem & manus impositionem non iteremus. So Art. Smal. Si Episcopi suo officio recte fungerentur, & curam ecclesiæ & Evangelii gererent, &c.

Sec Grat. Decret. 2 part. ca. 2. Qu. 7. ca 8, 18, 19, 20. & ca. 1. qu. 1. ca. 52. Socrat. hist. l. 1. ca. 9. Art. Smal. par. 3. art. 10. Stay. §. 11. p. 133. Par. in Heb. 5. 4. & Stay. §. 4. p. 30. Par. in Rom. 10. 14, 15. Legitima autem vocatio ecclesiæ est, quæ in quâvis ecclesiâ publica authoritate ordinis causâ ad ædificationem instituta. Dan. in 1. Tim 5. pag. 363. 364. & pag. 343. Stay. §. 4. pag. 30. & §. 11. pag. 113. For. Iren. l. 2. cap. 11 prop. 13. tit. de Hæretic. Certe id agnoscimus de omnibus clericis hæreticis, quoad jus licuti exercitii, & quoad alios ut ab eorum communione abstineant, & eis non obediant: sed non est accipiendum de omnibus hæreticis quoad valorem exercitii in Sacramentorum administratione: licet iniustæ eorum censuræ, etiâ ipso iure nullæ sint.

Pareus is prayſed by your ſelf, as an interpreter one of a thouſand, and oft cited by you in this matter, as one that condemneth the hearing of them that are unlawfully ſent. But according to Pareus. He is lawfully ſent, who is called, according to the order which is instituted by publique authoritie in every Church, for order ſake, and to edification. Danæus ſharply taxeth the manner of calling Miniſters, which be conceived to be in uſe in England, and is againe and againe alledged by you in this queſtion: but he doth admoniſh withall, that we muſt diſtinguiſh betweene a calling maimed, and none at all, Ex his autem omnibus (ſaith hee) apparet quam nulla ſit, vel non legitima eorum verbi Dei Miniſtrorum, vel eccleſiæ Paſtorum vocatio, qui ſolius regis, vel reginæ, vel patroni, vel epiſcopi, vel Archiepiſcopi authoritate, diplomate, bullis, juſſu & judicio ſit vel eligitur. Id quod dolendum eſt, adhuc fieri in iis eccleſiis, quæ tamen purum Dei verbum habent & ſequuntur, veluti in media Anglia. Nam Anglos homines alioqui ſapientiſſimos, acutiſſimos, & prudentiſſimos, in iſtis tamen papiſticæ idololatriæ, & tyrannidis reliquiis agnoſcendis & tollendis, ſcientes prudenteſque cacutire mirum eſt. Itaque præclare ſentiunt, qui omnem illam chartulariam & epiſcopaticam curionum & paſtorum Eccleſiæ creandorum rationem, item ex ſolo epiſcopi conſenſu, & diplomate miniſtrorum verbi cæleſtis vocationem, approbationem & inaugurationem damnant, tollendamque ex reformata ad Dei verbum Eccleſiâ cenſent: quòd ordo Dei verbo præſcriptus in ordinatione hujuſmodi perſonarum ſit prætermiſſus, ac violatus, ſicut perſpicue apparet. Denique & Senatui Eccleſiaſtico & populo Chriſtiano jus omne ſuum atque ſuffragium miſere ſit hac ratione & in hoc genere vocationum eccleſiaſticarum ademptum, & in unum quendam Epiſcopum magnâ tyrannide atque abuſu tranſlatum. Dominus Deus talibus corruptionibus, quæ adhuc in Eccleſiis ipſius ſuperſunt, & defendantur, mederi magna ſua miſericordia dignetur & velit, quæ tandem certè magnam eccleſiæ Dei ruinam ſecum trahent & ipſum ſacroſanctum verbi miniſterium reddent efficientque vel mercenarium, vel omnino contemptibile & abjectum. Quod Dominus avertat.

Una

Una modo Quæstio superest in hoc argumento, Nimirum quid de eorum administratione sit sentiendum, qui non sunt legitimè vocati, atque utrum iis sana conscientia adhærere debeamus? In quâ certe distinguendum est, Aut enim est omnino illegitima vocatio ejus, qui ecclesiam aliquam administrat, vel non est omnino illegitima, sed tantum ex parte. Illegitima omnino est ea, in qua omnia Dei verbo præscripta, sunt prætermissa vel violata, ut si quis seipsum intruserit privatâ authoritate. Non omnino, sed tantum ex parte illegitima est ea, in quâ tantum quædam ex illis non observata fuerunt, sed prætermissa. Ergo cujus omnino illegitima vocatio est, is certè pro privato habendus est, ac hujusmodi vocatio pro nulla. Itaque neque sacramenta conferre potest, neque reliqua negotia ecclesia gerere, & quæ gessit pro nullis habentur, nisi fortasse esset extraordinaria ejus vocatio, id est, qua signis testimoniisque certis a Deo confirmata esset. Sola enim propagati Evangelii & fructus qui inde multus emergit, consideratio non confirmat hujusmodi omnino illegitimam vocationem, utique neque fœtus enatus illegitimam copulam, quæ intercessit inter adulteros. Vitium autem illud tolli potest, si postea ordine & legitimè vocetur is, qui primum illegitimè in Ministerio versabatur. Qui autem ex parte tantum illegitimè est electus & vocatus, veluti si per Simoniam quis munus adeptus est, & non legitimo populi vel Senatus ecclesiastici consensu, consensu tamen gradum obtinet, non est habenda pro omnino nulla hujusmodi vocatio, sed vitium illud est corrigendum. Itaque isti Sacramenta conferre possunt, quia utcunque non omnino veram & satis legitimam vocationẽ habeant, habent tamen aliquam. Sic Scribæ & Pharisæi in cathedra Mosis sedebant. Sic Caiaphas in Pontificatu summo erat, quem pretio redemerat. Itaque exemplo & Apostolorum & Christi ipsius, qui eos monuit & reprehendit, non autem secessionem a corpore Ecclesiæ fecit, ab iis nos segregare in alium cœtum non debemus, nec a toto Ecclesiæ corpore (id enim esset Donatistarum hæresin revocare) sed pacem Ecclesiæ, quantum in nobis est, colere nos oportet, etsi illud vitium quod in eorum personis & electione inharet, damnare oportet, & quantum possumus tum emendare, tum etiam emendatum velle.

Hac ratione fit, ut etiam a sacrificulis Papisticis collatus Baptismus non sit in Ecclesia Dei repetendus, & pro nullo habendus.

T.C. to his Sister *An. Stubs.* This is the stone that you often, or rather alwayes stumble at, That if there be any thing wanting in the Church, which the Lord hath required, that in stead you should thereof conclude, that the Church is with us imperfect; you conclude it is no Church at all. Whereas in the constitution of a mans body, some parts are required to the being of a man, as the Head, heart, &c. and some to comelinesse, as hands, &c. So it is in the body of a Church: some things are required to the being of a Church, and other things to the beauty and perfection of it. If it be not of the being of a Church, alwayes to have a Ministerie, much lesse is it of the being of the Church, alwayes to have the free choice thereof.

Et

Etsi enim in Ecclesia Dei illegitimam vocationem Papistici Sacrificuli habent, tamen ex consensu populi habent aliquam. Est autem aliud (ut ait August.*) aliquid prorsus non habere, aliud autē aliquid pernicioſè habere; aliud autē aliquid ſalubriter habere. Quod tertium ſolum nobis eligendum eſt. Sed tamen, uti Magiſtratus vitio creatus, Magiſtratus tamen eſt propter populi conſenſum, quemadmodum docet* Varro: *ita iſti Sacrifici, etſi vitio creati ſunt Epiſcopi & Presbyteri, ut* παρεπισκοποι *potius quam* ἐπισκοποι, *ſint meritò appellandi, tamen quadantenus Presbyteri ſunt & Epiſcopi, præſertim apud eum populum qui in eo conſenſit.*

August. *contr. Parmenian. l. c. 13.*

Lib. 5. de ling. Latin.

Thus farre *Danæus*, whoſe teſtimonie I have rehearſed at large, that every man may ſee with what fidelitie you quote Authors, as making for you. You cite out of the admonition, that the Non-conformiſts complaine, *That they have not ſcarce the face of a Church.* But this accuſation, long ſince hath been anſwered, that *in ſaying the face of the Church doth not ſo much appeare* (for ſo the whole proceſſe of their book doth declare, that they meane when they ſay, That we are ſcarce come to the outward face of the ſame:) *they grant that wee have the true Church of God: but that for want of thoſe ordinances which it ſhould have, and through certaine the deformed rags of Poperie, which it ſhould not have, the Church doth not appeare in her native colours, and ſo beautifull, as it is meet ſhe ſhould be prepared to ſo glorious an Husband, as the Son of God.*

1 *Admonit. p. 1.* CAN. *Neceſ. of ſep. c. 4. §. 2. p. 173.*

T. C. *repl. 1. p. 175.* Albeit I have ſhewed how untrue it is, that the admonition affirmeth, that there is no Church in England, yet I cannot paſſe by the ſecret Philoſophy, whereby Mr. Doctor would prove that the Authors of the admonition affirme it

Maſter *Cartwright* ſeverely reprehendeth the abuſes of the Ignorant Miniſters, which in reſpect of the place which they occupie, are Idols: becauſe they ſtand for that, and make ſhew of that, which they are not: and therupon he addeth, *admit you them as often as you will, the Lord pronounceth, that they ſhall be no Miniſters to him, which have no knowledge.* This you cite many times. But in two things, Maſter *Cartwright* explaineth himſelfe: firſt, *That through ignorance of that which they doe, ſome of them may be good men,* and ſecondly, that his meaning was to note, how unworthy they are, as of the office, ſo of the name of a Miniſter of the Goſpel; not to make void their Miniſterie? ſuch as it is, in the adminiſtration of the Sacraments, which ſaith hee, *I confeſſe, as in the Popiſh Prieſts Baptiſme, for that they be the publike officers appointed thereto, although unduely adminiſtred, to be the holy Sacraments of God.*

T. C. *repl. 1. p. 23.* T. C. *repl. 1 p. 51.* & 2. *repl. par. 1. p. 369.* *Hoſ. 4. 6.* CAN. Neceſ. of Sep. p. 9. & 31. T. C. *repl. 2. par. 1. p. 273.*

Out of Maſter *Brightman*, you make a large diſcourſe of the baſe and ſhamefull beggerlineſſe of the Clergie; as that the

Bright. *in Apoc. 3.*

Curates

Curates are both in very deed, and in all mens account, a company of beggarly fellows, and those that by means of their more full purses, walke more lustily, they run up and downe, bribe, impudently, importunately begge, and flatter, to compasse Ecclesiasticall promotions, &c. But you tell us not, how he doth immediately after, in many words, and with strong reasons, consonant to the Non-conformists Principles, disprove and censure your Separation, as wicked and ungodly, which because you omit, I will present unto the Reader. *Sed nunquid ergo (saith he) destituti sumus ab omni bono? nequaquam; sed gemino adhuc fruimur electis salutari: quorum primum est, introitus Christi ad eos qui aperiunt, Secundum suavissimum, eorundem apud Christum accubatio. Illud est dulcissimum solatium recipiendi Christum, quod percipiunt Sancti, quoties ad verbum prædicatum aperiri corda per fidem opera Spiritus sentiunt. Tunc enim ingreditur & nobiscum cænat, impertiendo seipsum benignissimè & jucundissimè; quemadmodum quidem* Zachæum *cupientem illum videre, & in Sycomorum ascendentem descendere jussit, & sibi parare apud se hospitium.* Luk. 19.5, &c. *Nec ἀσυμφώνως cænat, qui sic amplectentibus eum hoc iis tribuit, ut filii Dei fiant.* Joh. 1.12. *Ille vicissim nos excipit, ut unà cum eo cænemus, quoties integris animis accedimus ad Sacramentum cænæ. In qua per fidem nos carne sanguineque suo pascit, lautissimis deliciis, supra omne quod vel dici vel cogitari potest. Quo sensu dictum est apud* Lucam, *cap.* 13.29. *Tunc venient ab Oriente & Occidente & Borea & Austro, & discumbent in regno Dei, i. e. homines ex omnibus oris ad Evangelium confluent, amplectentur doctrinam regni, veréque Christi participes fient, cujus pignora capient, Panem & Vinum, discumbentes ad ejus mensam in celebrandâ Sacrâ cænâ. Loquitur enim de vocatione Gentium, quarum fidem & ascensionem in totam veritatem per unam sacramentalem actionem designat. Hos jam convivas Christus vocaret, cum interim Judæi, de quibus agitur in illâ parabola, prorsus a ratione salutis abhorrerent, uti factam jam vidimus per multa secula: Quo pertinet etiam illud, quod ibidem afferunt excluſi Judæi, po-*

CAN. Necess. of Sep. p. 19, 20, 21.

Parker of the Crosse par. 2. cap. 9 § 2. pag 113. The second slander of the ceremonies accuseth us for Donatists, whom the Anabaptists revive, with either of whom have we to doe? For besides that wee make no Separation, as they did then, and these doe now, we are as far both from h ir judgement, and from their practice, as our accusers, &c. The first position of the Donatists was, That the Church is pure,

without spot, and without wrinkle in this life, and whereas Christian Churches tolerated famous men, advanced also one *Cæcilian*, accused of relapse, they held it their duty to separate from them, as being no true Churches. I see here a perfect image of the Brownists, and of the Anabaptists, but not so much as any liniament of any English Protestant Preacher, that is desirous of reformation.

stulantes sibi aditum, propter pristinam familiaritatem edendi bibendique in ejus conspectu, supra. V. 26. q. d. Nos sæpè, Domine, communicati mensâ tuâ hilare convivium tecum agitavimus, eden do ex tuis sacrificiis: an fores nunc contra nos obserabis? Hac enim ratione Iudæis idem erat cibus sacrificiorum, quod panis & vinum nobis. Neque tamen hæc ita sunt accipienda, quasi gaudium electorum finibus hujus vitæ circumscriberetur, sed quia cæna quæ peragitur in terris, est pignus æterni convivii in cælis. Hæc igitur docens duplex adhuc & ingens bonum in Anglicana Ecclesia residere, Prædicationem nimirum verbi, & legitimam Sacramentorum administrationem. In quibus utrisque se Christus suis impertit, mutuum convivium cum eis celebrans, ipse primum per auditionem a nobis exceptus, deinde cæna sui corporis nos vicissim excipiens. O nos igitur sordidissimos, quoties a verbo audiendo refugimus, Christum enim convivam respuimus. O nos impios contemptores, quoties recipiendo Sacramento cum fratribus nos subducimus: Christum enim vocantem ad Cænam spernimus. Sed hæc adiiciuntur in singulare solatium piorum: Etenim qui non trepidarent & de fugiendo quamprimum ab hac Ecclesiâ cogitarent; cum audirent exosam esse Christo conditionem ministrorum, quos brevi non resipiscentes evomiturus sit ex ore, nisi verbis ipsius Christi certiores fierent de suâ cum eo cõmunicatione? Laus igitur tibi, mitissime Agne, qui fores occlusas contra offendens, non statim te proripis furore percitus, nosque pro meritis omni ratione salutis orbas, sed luculentam adhuc tui copiam relinquis omnibus, qui tibi per verbum pulsanti aperiunt, & suavissimam tuam invitationem per Sacramenta non spernunt: Igitur scelestus & blasphemus est eorum error, qui sic ab hac ecclesia deficiunt, quasi Christus hinc prorsus exularet; nec ulla spes salutis manentibus esse posset. Cogitent hic Christum convivantem cum suis. An pudebit eos illic discumbere, ubi vident Christum non pudere? An illo sanctiores & mundiores erunt? Sed quare se non convincunt suo ipsorum usu? Non possunt inficiari, quin prius in Christum creded runt, quam fecerunt a nobis divortium: unde hæc fides? Annon ex prædicatione in nostra Ecclesia? Numquid ergo

Parker *de polit Eccl. lib. 1. ca. 14. Quo etenim fugit is miseri? præsertim cum Anglia verba vitæ æternæ habeat.* Ioh 6. 68. *Ibid. Non in muri dejectione, sed in fundamenti ipsius demolitione separatio duntaxat licita. Ibid. Aquibus vos separate?* 1 Tim. 6. 3. 5. *Ac loquitur Paulus de fundamentali corruptione doctrinæ illius quæ est secun. pietatem. Separavit Discipulos Paulus?* Act. 19. 9. 28. *At hæc separatio a Iudæis erat ipsa Evangelii fundamenta blasphemantibus. Postremò separationem illam quæ præcipitur.* 1 Cor. 5. 11. Psal. 17. 4 2 Pet 2 8. 2 Tim. 3. 5. *At nulla in his Scripturæ locis nisi separatio privata præcipitur, quæ familiaritate abstinet maleferiatorum hominum non necessaria. Nullam igitur separationis vestræ in Scripturis, aut exemplum piorum hominum, aut preceptum prophetarum & Apostolorum extat, &c.*

præ-

predicare quis potest nisi mittatur? Rom. 10. 13, &c. *Quid ergo verbum propter labem aliquam externa vocationis tam perverse respuunt, cujus vim divinam in cordibus sentiunt? Etiamsi fructus ipse non magis culpâ liberat depravationes nostras, quam vera proles adulterium. Nec igitur nobis in iis acquiescendum est, nec iis a nobis propter aliquos navos deficiendum. Quamobrem redite ad unitatem Ecclesiæ, quæ vos genuit & aluit. Si fugiatis hunc Christum, qui cum electis in nostris cœtibus cœnat, ac eos vicissim excipit, profectò nusquam invenietis. Interim cogitemus etiam nos, quantum nobis ipsis malum accersimus, qui mordicùs retinendo superstitiones nostras, fratres in tantum periculum coniicimus. Certe si quid momenti habet, quod olim confirmavit ipsa veritas, præstaret hujusmodi hominibus suspensa mola asinaria in collis, demergi in profundo maris.* Matth. 18. 6. *Vtrisque sanitatem mentis precor.*

Here wee see the Non-conformists agreeable to the Scripture, sound reason, the consent of all Antiquitie, and their own Principles doe plainely distinguish betwixt a maime or defect in the calling of a Minister, and no calling at all: that it is great ignorance, or (to speak most favourably) inconsideratenesse to charge them, as if they went against their own Principles, in holding Communion with the Churches of England in the ordinances of Gods worship.

And if haste had not blinded, this you might have observed out of the Separatists themselves. *There is (saith one speaking of Baptisme) in this point a further consideration to be had, unto which both the Scriptures, and our owne experience doe lead us: namely, that as the Lord hath his people in Babylon, his I meane, both in respect of election, and of personall sanctification: so hath he for their sakes there preserved (notwithstanding all the Apostasie and confusion which is found in it) sundry his holy truths and ordinances, amongst which Baptisme is one.* But if his ordinances be preserved, or any one of them true for substance, of necessity some truth of Ministerie, whereby those ordinances be administred, must bee preserved also.

Robinson against *Bern.* reasons discuss. p. 285.

It is an injurie to the people (as the Non-conformists hold)

Whitak. *de pont. Rom. contr.* 4. *qu.* 1. *cap.* 1. *Si velimus Christum ipsum respicere, fuit semper ecclesiæ regimen monarchicum, si ecclesiæ Præbyteros, qui in doctrina & disciplina suas partes agebant, Aristocraticum: si totum corpus ecclesiæ, quatenus in electione episcoporum & presbyterorum suffragia serebat, ita tamen ut εὐταξία semper Præsbyteris servaretur, Democraticum.* Dan. *in* 1 Tim. 5. *pag.* 352.

that a Minister should be thrust upon them against their wills, or whom they never saw, nor heard of. But if the people be few, simple, apt to be deceived, unable to judge of the fitnesse of a Minister, they stand in need of direction, not onely from their owne Elders, but from other Churches. The practice of the Apostles will confirme this: for sometimes men were propounded unto the Church to be chosen, and sometimes the choice was wholly left unto them. And was not this for our direction, that more libertie may be given, where the danger is lesse, and more caution and restraint used, where the danger is apparant, that if they be left unto themselves, either an ill, or an unfit choice shall be made? In reason it is evident, for the childs consent is required in marriage, and the more able he is to chuse for himselfe, the more liberty may Parents grant him in his choice, but if he be not able, or lesse able, the more watchfull must they be over him; and so in this matter.

Heb. 18 7. Tert. in apol. c. 39.

The Presbyters are to goe before the people in the examination, approbation and designement of a man fit for the Ministerie: for they are guides, to whom the chiefe care and direction of things Ecclesiasticall doth belong. As for the people, it is not their office, and for the most part, they are unable to judge of those things. To the people therefore it pertaineth onely to give their consent to him that is chosen, or to shew their reasons why they cannot approve of him, who is propounded, but no testimonie of Scripture, no example, no reason teacheth, that the whole businesse should be committed to the desires and requests of the whole and sole multitude.

Kuclin. *Catech. Holland. de legit. vocat. Minist.* Th. 10. *Plebi damus potestatem proponendi si quas habet re usationis causas.*

The consent of the people is not required to the common election, whereby a good, godly, learned, fit Man was chosen to the Ministerie, but to the singular election of a Minister, whereby he is chosen to be set over this or that congregation. Or if that expression be lyable to some exception, The consent of the people is not required in this, Whether such a man be fit for the Ministerie and meet to be set apart for the worke of the Lord: but whether he be fit or meet to be their Minister, by whom they may be edified, and builded up in Faith and holinesse. Of the former, they have no calling or right to judge: but in the latter they have great interest.

Iun. *animadv. in Bell. contr. 5. l. 1. ca. 3. not. 3. & ca. 7. not. 7. Ibid. not. 24 26.*

Brotherly societie requireth, that we mutually admonish, exhort, reprove and comfort each other, as occasion is offered, and when need requireth, it is the duty of neighbour-Churches

to

to lend helpe to their brethren, in the choice and election of their Minister. For if Churches have not fit men amongst them for the Ministerie, nor able men to make choice for themselves, they are to be holpen in love, without prejudice to their libertie, and not to be discarded and cast off as unworthy the name of a Church: When the Scripture willeth, that one should admonish another, it is not only a cōmandement to every singular man towards his fellow, but also to one whol company towards another society. St. *Paul*, when he teacheth that all the faithful are mēbers of one mysticall body of Christ, who ought to have a mutual care one of another, laid the foundation of this policie. *Bellar.* asketh, *Quo jure unus populus episcopum alterius populi eligere potest? Junius* answereth; *Certè charitatis jure & communionis sanctorum: nam populus infidelis ipse non potest eligere, utpote nondum vocatus, sed postea vocandus ad Christum.* And a little after, to *Bellarmine*, objecting the dangers which may follow in popular elections, hee answereth. The *danger is not so great, ubi conjunctus est Clerus, & actionem dirigit Presbyterium, præsertim consilio & auctoritate vicinorum Episcoporum & Ecclesiarum accedente.* And after that, *Et boni vicini quoque accedant ex ordine, & fratres alii ex communi officio charitatis, si quando opus est, prout Ambrosium fecisse Mediolanensi Ecclesiæ narrat* Theodor. *hist. lib.* 4. *cap.* 7.

Iun. *Eccles. l.* 3. *ca.* 2.

Heb. 3. 13. *Rom.* 15. 14.

Rom. 12. 12. *Cartw. repl.* 2. *par.* 1. *p.* 231.

Bellar. *de Cler. l.* 1. *c.* 7.

Iun. *Ibid. cap.* 7. *not.* 13. *& eccl. l.* 3. *c.* 1.

Not. 24.

Not. 27.

In the Primitive times, one Church might elect and chuse a Pastor for another, and the Governours of one Church were chosen by the consent and suffrage of others. *Ignatius* writeth thus to the *Philadelphians, It behoveth you as the Church of God, to chuse a Bishop.* Of what Church would *Ignatius* have the *Philadelphians* to chuse a Bishop? Not of their owne, for in the beginning of his Epistle, he greatly commendeth the Bishop which they had already. But he exhorteth them to elect a Pastor of the Church at Antioch, as the words before go-

The Church of Christ was guided by the common consent, and mutuall agreement of both parts, as well East as West, as appeares in the case of *Athanasius. Athan. apol. contr. Arian. Hæc quidem Ægyptii ad omnes & ad episcopum Romanum Iulium scripsere. Athanas. apol.* 2. Sozom *l.* 3. *c.* 7. 10, 11. Ignat. *ad Philadelph.* πρέπον ἐστὶν ἡμῖν ὡς ἐκκλησία θεοῦ χειροτονῆσαι ἐπίσκοπον. Theod. *l.* 2. *ca.* 4. Basil. *Ep.* 48. *ad* Athan. *&* 61. *occident. fratribus &* 69. *ital. & Gallis &* 70. *Gall. et Ital. ep. sc. &* 74. *occident. ep. sc.* See *videl. in* Ignat. *ad Philadelph.* Or to send some sufficient legate to heale the breach that was made, and quench the flame that was kindled in his Church at Antioch. *Bils. perpet. Govern. ca.* 7. *pa.* 76. Cypr. *l.* 3. *Epist.* 13. *Cyprian* meant this of such mutuall aid and concord, as might profit the Church, and well beseem the servants of Christ, but allows not that men should run to Rome for helpe, against the judgement and acts of their Pastors. *Cypr. l.* 1. *Epist.* 3. *&* 4.

ing doe make it evident. *All Bishops* (saith *Cyprian*) *sunt mutuae concordiae glutino copulata*, that if any one hold heresie, the rest should helpe: and therefore he moved *Stephanus* the Pope to write to the Bishops in *France*, that they should depose the Bishop of *Arles*, and to the people, that they should chuse another in his roome. *Theodoret* testifieth, *In the ordination of a Bishop, All the Bishops of a Province ought to be called together*: *Cornelius*, Bishop of Rome, was confirmed of the Bishops of Africk. *Gregorius* Presbyter, in the life of *Nazianzene*, affirmeth of the Bishops of Macedonia and Egypt, *that they contradicted the election of Nazianzene, because he was made Bishop before they came*: *Ambrose* writeth, *That his election was confirmed of all the Bishops of the East and West*: *and Theodoret, That Valentinian the Emperor confirmed it also.*

Theod. *l.* 5. *c.* 23. Cypr. *l.* 4. *epist.* 8. *See* Iun. *Eccles. l.* 3. *c.* 1 Amb. *epist.* 82. *See* what *Socrates* reporteth of the election of *Chrysost.* Socr. *hist. l.* 6. *c.* 2. Theod. *hist. l.* 4. *c.* 6 See Theod. *hist. l.* 5. *c.* 8. Sozom. *l.* 7. *c.* 8. Socr. *l.* 6. *c.* 2. Iun. *eccles. l.* 3. *c.* 1. *Erat sane tum talis politia in Ecclesia, sicut membrorum in uno corpore, ubi omnia uni compatiuntur, prospiciunt & medentur.* Illirici *catal. test. lib.* 2. *p.* 109.

Election therefore was not ever made by the particular congregation, where the Pastor or Teacher was to administer, but other Churches, and specially the Guides, by common consent were called to assist the Church in that weighty businesse. And this the Non-conformists judge not only lawfull, but meet, expedient, necessary in some cases. And therefore in many particulars, they except against the proposition, as none of theirs, and against your confident assertion, that you were sure the propositions were both theirs, when as it is neither found in them, nor in any writer, ancient or moderne, nor in the holy Scriptures.

Rhemists annot. in Ioh. 10. §. 1.

And when you peruse the testimonies alledged, be judge your selfe, whether you did not grossely mistake, or abuse your Reader, when you cite the Rhemists, as if they pleaded for the Parochial election of a Pastour, as onely lawfull.

As for the Assumption, It is true, the Ministers of the Church of England are not ordained by the particular Congregations, where they administer, nor is it necessarie to a true and entire calling, that it should be so. That they be not approved of the particular society, is false in many of them: for they are chosen by their consent, to be their Ministers, though not absolutely to the Ministerie it selfe. And in case they be not so called, it is a maime and defect, which should be reformed, whether it

Parker *de polit. Eccl. l.* 1. *c.* 14. *Deducere quidem conantur illi ex majoribus nostris minores quasdam, sed & absurdas & inconsequentes. Neque enim si necessaria disciplina sit, & in verbo Dei tradita idcirco, separatio sit ubi corrumpatur, faciendа statim est, nulla connexionis vi hoc parisma sequitur.*

be

be through the ignorance of the people, or the Lawes of the Kingdome, or the pride and covetousnesse of them that thrust themselves into that calling, or neglect of Patrons, or what else soever: But this maime doth not make a nullitie of their calling, nor the Word and Sacraments dispensed by them to be ineffectuall. For in every Church where the doctrine of salvation is soundly and intirely preached and professed, the calling of the Ministerie is for substance true and lawfull. The Nonconformists therefore in reproving the abuses of the Ministerie and yet holding communion with the Church of England in the ordinances of worship, doe walke according to their own Principles, the doctrine and practice of the Churches of God in all ages, and direction of the holy Scriptures.

See Calvin. *Instit. l.4 c.1.§.12,13, 14,15,&c.*

The Non-conformists reprove the tumults of the people in election, without the direction of the Presbyters, both their owne and Neighbouring Churches: so did the Ancients. The Ordination of Bishops by themselves alone, or their Chaplaines, and that of many at a clap: so did the Ancients. The thrusting of Ministers upon the people without their knowledge or consent: so did the Ancients. The ordination of Ministers without cure or charge: so did the Ancients. The ignorance, idlenesse, pride, luxurie, pompe, covetousnesse, contention and schisme of such as thrust themselves rashly, ambitiously, profanely into offices, by favour, monie, flatterie, or other corruption: so did the Ancients. They reprove these, and such like abuses, and humbly seek and sue for reformation, but tolerate what they cannot amend, and hold communion with the Churches of God in the Ordinances of Religion: and so did the Ancients.

Whitak. *de pont. Rom. contr. 4. qu. 1. c. 2 p. 16. Ita v. ad-missa est populi multitudo, ut vitaretur omnis ὀχλοκοπία, ne ecclesia esset συγχεχυμένη. ut Act. 19.32..*

Bilson. perpet Gov. Epist. to the Read. Right Apostolick Bishops were such as were left or sent by the Apostles to be Pastors of the Church, and Governors of the Presbyteries in every city that believed, so long as they ruled well: and in their stead, as their successors, to receive charge of ordaining o-

And if the Ancients did neither lay the grounds of Separation, nor walke contrary to their owne Principles, in holding communion, it is great ignorance, at least, to charge the Nonconformists, as if they walked not according to their owne rules, when they doe not separate.

thers for the worke of the Ministerie, and guiding the Keyes with the advice and consent of such as laboured with them in the Word and Doctrine. *Id. ca.4.* Without proofe, the Church must not beleeve, nor regard thy speech: and proofe thou hast none. One and the same person cannot be both Accusant and Deponent: and in the mouth of one witnesse, though his testimony were received, yet may no man be condemned. See *Beza annot. Matt. in Matth.* 18.7.

Nay,

Nay, if the Non-conformists should not disallow both your positions and practice of Separation, they should not walke agreeable to their owne Principles, or the truth of Scripture. For you hold, the power of the keyes *originaliter*, and *executive*, is given to the community of the faithfull, many or few, yea though but two or three joyned together in a Church way. This the Nonconformists approve not: You hold it is necessary and essentiall to the calling of a Minister, that he be approved, chosen and ordained only by that congregation, where he is to administer. This the Nonconformists altogether dislike. You hold all Ministers that be not chosen and ordained after your forme propounded, to be unlawfull, Idol, Antichristian Ministers. This the Nonconformists judge to be Antichristian. The consequence of your Positions is this, That since the Church of the New Testament was established upon the earth, there was scarce a true lawfull Ministerie to be found, wherewith the faithfull might lawfully hold communion in the worship of God. This the Non-conformists doe detest and abhorre. Of other your positions in the Sections following.

Sect. III.

Can. Stay against Stray. Sect. 1. pag. 4, 5.

WHatsoever God hath bestowed upon his Church, as her priviledge, the same is to be found in his Word: But it is not mentioned there, that Beleivers (as their priviledge) ought to heare Antichristian Teachers.

The proposition is unquestionably certaine by these Scriptures. Psal. 19. 7. 2 Tim. 3. 15. 16. Isai. 8. 20. Ioh. 15. 17. Act. 20. 27. *Besides, this is the unanimous consent of learned writers. The Scriptures* (saith *Athanasius*) *doe helpe us with the knowledge of every truth, &c.*

Contra Gentes.

The first part which is only controversall is evident and cleere, by these Scriptures. Levit. 17. 3. 4. Deut. 12. 5. Prov. 5. 8. Hos. 4 15. Matth. 7. 15. 2 Cor. 7. 15, 16, 17. Rev. 18. 4. Song. 1. 6, 7. *To this all sorts of Writers assent,* Zanch. *on* Phil. 3.

Amo. in 1 *Cor.* 10. §. 21. *in* 1 *Reg. cap* 5. *v.* 19.

3. 2. The Authors of the Admonition. pag. 27, &c. Yea the Papists themselves, Rhemists and Doway Translators.

ANSWER.

THe sinewes of this Argument are cut already in the first Section, if ever it had any, and therefore a few words may now suffice. In this reason you take for granted, that which is most false, little lesse than blasphemie; to wit, that all Ministers in the Church of England be Antichristian. For they are in respect of the substance of their office, the Ministers of Jesus Christ, set apart to preach the Gospel, dispense the Sacraments, and administer the Discipline of the Lord Christ: and many of them the approved servants of Christ, furnished with gifts from above, sent forth by authoritie to preach the Gospel of God, and dispense his Sacraments, which they faithfully execute, according to commission received from their Lord and Master, the King of the Church, who worketh by them, and blesseth their labours, if ever ordinary Ministers had cause to speake of, and rejoyce in the blessing of God, to the praise of his name.

But to let that passe, Antichristian Teachers (if I must speak in your owne language) be of divers sorts:

1. Such as be not called in every point according to your platforme, or at least whose calling is in any respect maymed or defective, though they be godly, learned, painfull, every way fit, set apart by authority, and approved by the Church. If Antichristian Teachers be taken in this sense, true Beleevers living in societies with them are bound to heare the Word, and partake in the Sacraments, because they be the ordinances of the Lord Jesus, who is present, knocking at the doore of the heart, and will come in and sup with them that open unto him. Look what reasons soever can be alledged to prove that Christians ought to joyne together in holy communion, the same will strongly convince, that ordinarily, or occasionally we must hold societie with such Ministers in the ordinances of piety and godlinesse. And if this Ministerie be Antichristian, divers, if not most worthy Martyrs of Jesus Christ, that have withstood Antichrist unto blood, have stood under some ordinances, in their first originall, Antichristian, or of men in some respects, which

So long as wee teach the same doctrine which the Apostles did, we have the same power and authority to Preach, which they had. *B. J. Christ. [illegible] part 3. p*

did not overthrow, though it might be some blemish unto their Ministerie.

2. Such as be not rightly called by men, because not rightly furnished with gifts, or faithfully executing their place, or teaching erroneous doctrines and traditions of men, but yet set apart to an office which is of God, and in communion of men professing the true Faith, are called Antichristian Ministers. And if it be taken in this sense, the faithfull are bound in conscience to heare such, if they live in their societies: because they be the Ministers of Christ in a sort, though they be not approved of him, and doe his worke for the good of them that be heires of salvation. But in so doing, they doe not communicate with the Ministers of Antichrists apostasie, but with the Lord Christ in his holy ordinance, by such meanes as he hath appointed. *Hierome* noteth, that there are foure sorts, who are employed in the businesses and affaires of Almighty God. The first, such as are sent neither of men, nor by men, but by Jesus Christ. The second, such as are sent of God, but by man. The third are such as are sent of man and not of God, who are they that are ordained by favour of Men, not rightly judging of the quality of them who are to serve in this calling. Who yet are not simply denyed to be sent of God, as if they had not commission from him, but therefore only, because if the choosers and ordainers had done their duties, they should have made a better choice. For being sent by men that have authoritie, though abusing the same, wee cannot say they have no true or lawfull Ministery: for then were all ministration of the Sacraments, and other sacred things void, performed by scandalous, ungodly Ministers, and such as by sinister meanes get into these holy places. The fourth are of such as are neither sent of God, nor of men, nor by men, but runne of themselves, and have no calling at all: who are neither Ministers of Christ for themselves, nor others. Thus farre *Hierome*.

Hieron. l. 1. *Com in Eph. ad Galat. cap. 1.*

3 Such are Antichristian Ministers, as teach false doctrine, be set apart to an office meerely of men, contrary to the Word of God, and live in communion and societie with men professing reall idolatrie, as members of that societie, though somewhat of God be joyned in this their profession. Whereunto may be referred such as being tried, are found to be false Prophets, censured and cast out of the Church by them that have authority. Of which sort are those Hereticks, which are condemned of their

their own conſcience, and after once or twice admonition, are to be ſhunned.

4 Such are Antichriſtian, as be meerely from men, diſpenſe onely the things of Antichriſt, and have nothing of God at all. If by Antichriſtian Teachers be meant falſe Prophets, in this third and fourth acceptation, I grant the faithfull muſt hold no communion with them, becauſe God hath forbidden it, and theſe are falſe Prophets, who have no calling, teach their owne dreames, miniſter not the things of God, but of men, and either never were members of the true Church, profeſſing the intire faith, or upon their diſcoverie, are caſt forth as unſavorie ſalt. And this the paſſages of Scripture, quoted to prove the controverſall part, as you ſay, doe confirme, Whereunto anſwere hath been given already. And the authours of all ſorts alledged, doe conſent: for it is moſt manifeſt, they ſpeake of falſe Prophets, who have no calling, teach falſe doctrine, were never members of the Church, or ſpringing up, and continuing in the Church for a time, are cenſured and caſt out, that they might not moleſt, tare and devoure the Flock. But in this ſenſe, the Miniſters of the Church of England be not Antichriſtian: that which is ſpoken againſt falſe Prophets, cannot be applyed unto them.

And here conſider how plentifull you are in proving that which was never queſtioned; as that the Scripture is perfect, to make the man of God wiſe unto ſalvation, that falſe Prophets muſt not be heard or beleeved, that the Faithfull muſt come out of *Babylon*, &c. But that the Miniſterie of the Church of England is Antichriſtian, and the Teachers falſe Prophets, as the Scripture uſeth the word in the Texts alledged, this we muſt take upon your bare word, or moſt grievous miſapplication of the holy Text.

Paul the Fift (you ſay) in a certaine Bull, ſent to the Catholikes in England, chargeth them by all meanes not to goe to the Pariſh Churches, or heare their Sermons, leaſt they incurre the wrath of God If this teſtimony will ſtand in any ſteed, the Pope himſelfe doth not eſteeme our Pariſh aſſemblies Antichriſtian, for then his Catholikes ſhould not incurre the wrath of God by going unto them. And what you can gaine by this witneſſe, I know not, unleſſe it be to ſhew, that how contrary ſoever you ſeeme to be unto the Pope or Antichriſt, yet in this you conſent and agree with him, to condemne Chriſtian communi-

Thom. Becon. his humble ſupplicat. unto God, &c. written in Queen *Maries* daies. *Vol.* 2. Purge our temples of all Popiſh abominations, of ceremonies, of Images, of Altars, of Copes, of Veſtments, of Pixes, of Groſſes, of Cenſers, of Holy Water buckets, of holy Bread Baskets, of Chriſmatories, &c. above all, Idolatrous Prieſts, and ungodly ignorant Curates.

Chaloner. The Orig. and progr. of Hæreſie. This change of their uſe, by occaſion of Altars, and other ceremonies which crept in, as alſo by reaſon of the figurative ſpeeches of the Ancients, &c. produced in the end, a doubt of the change of the ſubſtance, &c. The Pope firſt Breve.

[illegible] in our Assemblies in the holy exercises of Religion.

CAN. *Stay* §. 1. p. 6. [illegible] 60, 61. [illegible] see to it, that they bring not themselves under a greater curse, by using their tongues, and pens to raise up againe one part of the Kingdome of the Beast, which the Lord before had consumed with the breath of his mouth.

Nay, the sentence of the Pope is milde in comparison of that brand which you set upon communicating the ordinances of God in our assemblies, *viz.* That it tendeth to the putting down of our true King, Christ Jesus, and to raise up Antichrist againe, that bloody Tyrant; which bold ignorant censure must needs worke the soule of every sober minded Christian to suspect, that in defence of this cause, you consulted with furie, more than with truth, and hoped to winne more with swelling words of vanity, than weight of reason. But my purpose is to try your strength, and for unadvised censures, vaine scoffes, and mis-application of common received Truths, I will leave you to the examination of your owne conscience.

SECT. IV.

CAN. *Stay* against. Sect. 3. pag. 16, 17. & Sect. 2. pag. 14 & Sect. 4. pag. 62. & Sect. 7. pag. 89.

TO Worship God in any other way or manner than he hath in his Word prescribed, is unlawfull. But to heare Antichristian Ministers in false Churches, is to worship God in a way and manner which he hath not prescribed. The Major, No man dares denie, I assure my selfe. For it is manifest and certaine by the whole course of the Scripture, Deut. 12. 8. Levit. 10. 20. Psal. 119. 133. Mic. 7. 18. Hos. 9. 15. Ioh. 4. 23. Matth. 15. 3. 4. Col. 2. 8. 2 Joh. 16. 17. *Moreover, all sorts and sects of writers acknowledge this for a Truth.* Zanch. *explic. in* Coloss. 2. 23. *tom.* 4. *pag.* 319. Luther *com. in* Galat. *cap.* 6. *pag.* 871. Brent. *in* Amos. *cap.* 4.

Touching the second part: I may spare all proofs, and send them to their own consciences. That this hearing is a worship, the same is manifest and cleere to any that have an eye of reason, and any light of Religion shining in them. None to my knowledge, saving a Popish Parasite or two, ever held otherwise. That this Worship is done in a Way and manner, which the Lord never appointed,

Howson *serm. in Psal.* 118. *p.* 7.

ted, it is as cleere as the Sun at noon day, and cannot with any modeſt face be denyed, &c.

ANSWER.

THis is an old garment new turned, and the ſame anſwer which was made to the former, might ſuffice to this: wherein the thing to be proved, is fairely paſſed over with a brave flouriſh of words, and nothing elſe. If you meet with ſuch company as will be aſhamed not to ſee, becauſe you cry out ſo vehemently, *It is as cleere as the Sun, it cannot be denied with any modeſt face*, You may lead him blindfold. But if a man will build upon his owne faith, and not be led by your fanſies, he ſhall never ſee it proved by any evidence that you have, or can bring, That by communicating in our Aſſemblies in the ordinances of Religion, God is worſhipped in any other way or manner than he hath preſcribed. But ſeeing this reaſon is brought ſo often, and for ſo many purpoſes, I will examine it more particularly.

B. Iſ. Chriſt. ſubj. part 4 p. 345. God hath not charged us to be curious in ſearching his Eſſence, but to be carefull in obſerving his Will. He neither takes, nor requires any thing at our hands, beſide his Worſhip; That if we yeeld him according to his Will, we honor him as our God: if we alter that which he hath appointed for himſelfe, or adde any thing unto it, he reje&eth all our ſervice, as done not unto him, but to the conceit of our hearts, which by nature is no God, &c. Grat. *caſ.* 11. *Qu.* 3. *c.* 101. *Sus, qui præeſt.*

If the meaning of your propoſition bee, That no poſitive worſhip, or ſubſtantiall means of worſhip is lawfull, but what is in ſpeciall appointed, or inſtituted of God, and that no duties of Religion be neceſſary to ſalvation, but what are taught in Scripture, then we grant it is true, and confirmed by the courſe of Scripture, though many paſſages cited by you, will not reach unto it: For the law of nature commandeth all men, who have any ſenſe of a Godhead, to receive, and not give rules of Religion and Worſhip. The holy care of the Patriarchs was to reverence and obey that which they had received, and to attend upon further direction, but of themſelves not to appoint or undertake any thing as neceſſary to ſalvation. Divine inſtitution of legall and Evangelicall obedience, and worſhip, is equally full and complete in all things neceſſary, which

Aug. *de Conſer. Evang. l.* 1. *c.* 18. Socratis *ſententia eſt, Unumquemq; Deum, ſic coli oportere, quomodoſe ipſe colendum eſſe præceperit.* Aug. *in Qu. ex veteri Teſtam. Qu.* 43. *Conſtat fidei ſuæ non ſolum minimè prodeſſe, ſed etiam obeſſe.* Chry. *in Matth. hom.* 51. *Diſcamus Chriſtum ex ipſius voluntate honorare. Nam qui honoratur, eo maximè honore lætatur quem ipſe vult, non quem nos optamus. Biſ. d ffer. betw. Chriſt. Subj. part* 1 *p.* 7. Touching the Sacraments, I mean Baptiſme and the Lords Supper, *&c.* We ſwerve not a jot from the example of Chriſt and his Apoſtles: the Scriptures will not lie, let them be judges.

it seemed good to divine Wisedome to determine, not leaving any thing of this nature more undetermined in time of the Gospel, than it was in time of the Law. As the Jews had a commandement, *neither to adde ought unto, nor take ought from the law*, which the Lord gave unto them: so the Apostles received a charge, *to teach whatsoever the Lord commanded them*: Whence it is truly observed, that men may not teach their own doctrine, but whatsoever Christ hath taught them: for hee reserveth this authoritie to himselfe, to be the onely Teacher and Author of the doctrine. The King of the Church is her only Lawgiver at all times.

Deut. 4.2.

Matth. 28.20. Zanch. *de Script.*

Genev. Bible, annot. in Matth. 28.20. Shew but one word, element, or action added, omitted, or altered in either of them, &c. Galv. *Instit. l.4. ca.10. §. 1. 2.5.*

Hen. Ainsw. first answ. p. 26. That he taught any thing as needfull for salvation, without warrant from the Scriptures, I denie.

But if the way or manner of Worship be stretched to the circumstances of time, place, order, phrase of speech, and such like, not determined by God in particular, but left to the libertie of Christians, so the generall rules of Scripture be observed, then the proposition is not true, the Scriptures doe not confirm it, it was never acknowledged by Divines of any sort or sect that have appeared to the world. For what is in generall only Divine, but in particular left without determination from God, that in it selfe is indifferent and variable: of which sort were the houres of the morning and evening sacrifice, their Synagogues, Oratories, and places of Worship throughout the land of Canaan, their course of reading, and many the like.

Harm *confess. Helvetic. confess. cap. 24. Aug. confess. ca. De discrim. ciborum.*

What God hath commanded in his Word, that is not left to the libertie of Christians: What is prescribed as necessary, worship, holy, that he hath not left undetermined: But that which may be done this way, or another, at this time, or another, in this forme of speech and method, or another, that in respect of this order, time, method, or phrase of speech, is not necessarie, holy, or worship.

Chamier *tom 4. de Sacram. l.1. c.13. §.3.*

Any circumstance, as time, place, or whatsoever else, if it be either appropriated or commanded of God, it is necessarie in point of conscience, holy, and worship, as in conscience it must be observed, and submitted unto. But to place necessitie, holinesse or worship in these things, when they be not determined or commanded, is Will-worship, or superstition; lawfull

Bilf. differ. betw. Christ Subj. par. 3. p. 25. This is the duty that Baptisme requireth of us, to beleeve no teacher but one, which is Christ, to follow no stranger, to regard, or obey no Lord or Law-maker in the Church, but only the Son, whom the Father appointed to be Master, Leader and Ruler of the Gentiles. *Basil. ser. de fide.* It is an evident sliding from the faith, &c. either to depart from that which is written, or to receive that which is not written.

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they be, as agreeable to the Word; but not necessary, because not determined by the Word.

The time was when it was lawfull to offer sacrifices upon the high places, *viz.* when the place for Sacrifices was undetermined, and then it had been Will-worship to put holinesse in places, or opinion of worship. But when God had chosen out, and appropriated one place for Sacrifice, and none other, then it was a matter of necessitie, holinesse, and worship, to sacrifice there, and a great sinne to doe it any where else.

The reason hereof, was not simply because it was not commanded, for when it was lawfull to the Fathers of Old, it was not commanded, but left undetermined only, and used by them as a circumstance or adjunct allowed, not as a matter of necessitie, holinesse or worship; nor could they have used it so without superstition; as on the other side, after the strict commandement given to Israel, to sacrifice in the place which God had chosen, and none other, and the place of worship precisely determined for typicall signification, it was a part of true worship, in conscience necessarie: for them to doe otherwise, was grievously to transgresse, and not to doe that which was commanded as necessary, holy; and worship, had been prophanenesse. For that which is commanded, may not be neglected, neither is any thing to be done, which is repugnant thereunto.

But many things in the worship of God are not commanded or determined by God, but left to the libertie of Christians; many things were unprofitable, and needlesse to be determined particularly by divine authoritie, as being easily discernable by the light of nature, and common reason: and many things could not be determined, because one order in them could not fit all ages, times and places in the world. The divisions of the Chapters and verses, as they are in our Bibles, and the Sections of the Law, as among the Jewes, are of men: and so is the phrase of speech and method used in Prayer, Preaching, Administration of the Sacraments, and the very words of Translations, wherein the Scriptures are read, and cannot be one and the same in all societies. And so are the circumstances, how oft,

Drus. *ad diffic. loc. O at.* 12. *p.* 571. Rivet. *in Hos.* 4. 13. Ainsw. *annot. in Levit.* 17. 5. Iun. *annot. in Levit.* 17. 5. *& in* 1 *Reg.* 3. 3.

Illud in Theologia bonum est, quod Deus præcepit, lex enim Dei perfecta est bonitatis moralis regula in Theologia, & prohibitio Divina perfectus est index Theologicus malitiæ moralis

Hen. Ainsw. 3. *ans. p.* 151. Explications of Gods Law by the mouth of his Ministers, are allowed of God. *Neh.* 8. 8. These are not additions, such as God forbids. *Gal.* 3. 15. 15 Our question is of other, or moe lawes or Doctrines than God hath taught.

Scotia Confess. art. 20. Iun. *thes. theol. c.* 6. *thes.* 11. 12.

Quæcunque verò in circumstantiis posita sunt, eorum traditiones in ecclesiis deesse aut esse posse, verumtamen paulares, temporales liberas agnoscimus; Atque harum quidem traditionum quæ in circumstantiis versantur lex fer Paulo 1 Cor. 14, *&c.* Dan. *in* 1 Tim. 3. 15 Calvin. *Inst.* 4. *l.* c. 15 §. 19. *&* 17. §. 45. *resp. ad lib. de pii viri offic. p.* 413. Th. Beza. *confess. c.* 5. *art.* 18.

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at what houre, on what day, in what place, the Pastor shall preach, which are particular determinations of the Church, and variable. If you say, these things are prescribed in generall and by consequence, because they are done according to the rules of direction given in Scripture: Of necessitie you must confesse the proposition is ambiguous: for sometimes prescribed, shall import, as much as determined, instituted, commanded, sanctifyed; if not appropriated: and sometimes it shall note no more, but left at libertie, or indetermined. Neither will that sense stand in the proposition, for then it should be lawfull to place opinion of necessitie, holinesse, or worship in those things which are undetermined, or not commanded of God, which is contrary to the whole scope and drift of Scripture, and the judgement of all Orthodox and sound Divines, new and old.

Synops. *purior. theol. disp.* 35. *thes.* 17. *Ab omni traditionum humanarum jugo liberas habeant conscientias, cum solius Dei sit, res ad religionem pertinentes præscribere.*

To proceed more distinctly, because it is a matter much insisted upon, and as much mistaken, and misapplyed by many.

Worship is as large as the Commandement, nay as the whole Word of God. For so it is ordinarily defined, A worke commanded, done in faith, and then it must needs extend it self as far as the Commandement. And if to obey God in conscience of his Commandement, in all actions, Civill and Sacred, of Pietie, Justice or Mercie, be to Worship him, then to beleeve whatsoever the Lord hath taught, relying upon the truth and credit of the Revealer, is worship also. And hence it is, that the Worship of God is usually divided into Immediate and Mediate Worship: which comprehendeth all duties which we owe to God or Man. Now if the way or manner of Worship be taken in this acceptation: then the sense of the Proposition must be this, That no action, great or small, done to God or man, religious or sociall, is lawfull, unlesse it be prescribed of God.

Bald. *de cons. l.* 4. *c.* 3. To the precepts of God, nothing is to be added. *Deut.* 12. Now God hath commanded these things which are necessarie. The rites of the Church are not necessary: wherefore if the abrogation, or usurpation of any rite be urged as necessary, then is an addition made to the commandement of God, which is forbidden in the Word, &c.

And let us consider the passages of Scripture, alledged by your selfe and others, whether if rightly quoted, they doe not affirme as much.

Whatsoever I command you, that shall yee observe to doe, Thou

Deut. 12. 2 & 4 1, 2. & 5. 32 *Lev.* 18. 4. *Prov.* 30. 6. Ambr. *de parad. c.* 12 *tom.* 4. *Nihil vel cautionis gratiâ adjungere nos debemus mandato. Nihil vel quod bonum videtur addendum. Addendo de proprio semiplenum Dei intellexit esse mandatum. Docet nos igitur præsentis series lectionis, neque detrahere aliquid debere divinis mandatis, neque addere.*

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shalt not adde thereto, neither shalt thou take ought from it. To what might they not adde? From what might they not diminish? Is it not from the whole Law of God, which teacheth the whole duty of Man, both towards God, and towards Man for the Lords sake? Hereby the Lord establisheth his Word, and his only, and his whole word, to be the meare rule of Faith and manners. *Hereby God appointeth his owne Word and Law, to be the only rule of his Service, without imitating the customes of others, or devising any thing of their owne,* saith Master *Ainsworth*. But if by the Service of God, he understand the positive Worship of God only, or the immediate only, he straitneth the meaning of the Text overmuch: For it speaketh plainly of the whole Law, and is fitly alledged to prove the perfection of the Scripture in all matters necessary to salvation, and not concerning the Worship of God only. Israel might not adde either to the Statutes or Judgements of the Lord: and if by Statutes be meant Decrees for Religion, or the Worship of God only, (which cannot be proved by the use of the Word) by judgements, they cannot be understood likewise. By this saith Master *Ainsworth*, *God forbiddeth all inventions of men.* Eccl. 7.29. *the Workes of their owne hands.* Jer. 25.6. *and the Statutes of the Kings of Israel, which they after made without the Commandement of the Lord.* But the inventions of men respect the Commandments of God in generall, and not the Ceremoniall Ordinances only, nor yet the immediate worship of God alone. He shall doe good service to the Papists, that shall limit the Texts in that manner: for by such like distinctions, they seek to elude them, when they are produced to prove the perfection of the written Word of God, in all things necessary to salvation.

Annot in Deut. 12. 32.

Procopius *in loc.* *verba enim Domini cumplena & perfecta existant auctarium nullum admittunt.*

Chrysost. *in 1. ca. 2. Epist. ad Tim. hom. 2. Si quidem fidei dogma pervertat, etiamsi angelus sit, obedire noli.*

Annot. in Lev. 18. 4.

Tert. *de præscript: adverss. hæret.* It is not lawfull for us to devise any thing of our selves, nor follow that which others have devised. *See* Cham. *panstr. tom.* 1. *l.* 8. *c.* 6.

Rainold. *apol. thes. sect.* 2. *p.* 205, 206, 207.

Ye shall take heed (saith the Lord) to all the things that I have said unto you. But this cannot be restrained to the ceremoniall precepts concerning Gods Worship, but must be referred to all things that God gave them in charge. *David* prayeth,

Hen Ainsw. *part* 3. *p.* 150. He inferreth, that generall admonition touching all the wayes of God, and not the Ten Commandements only. *Downay annot. in Deut.* 4. 2. & 12. 32. Henry Ainsw. 2. *Answ p.* 55. *Prov.* 30. 6. Loe here all additions, and not only things contrary are forbidden. *Ex.* 23. 13. Chrysost. *oper. imperfect. hom.* 20. *in* 7. *cap. Matth.* Every Teacher is a servant of the Law, because he may neither adde of his owne sense unto the Law, nor according to his owne conceit, taking any thing from the Law, but preach that only which is found in the Law. *Qu. Co. p.* 67.

Psal. 119. 133. *Direct my steps in thy Word, and let none iniquitie have dominion over me.* But what can be more plaine, than that *David* doth not speake of the worship of God alone, but desires that all his counsells, thoughts, manners, actions might be directed according to Gods Word: because the Word of God is the rule of all our actions? In which sense also it may be affirmed, *That Negative conclusions in matters of faith, and duties, follow well from Scriptures silence.*

If the way or manner of Worship, be put for immediate Worship, then it extends as large as the Commandements of the first Table, and the sense of the proposition must be, That no Worship, publike or private, must be performed to God for substance, manner or time, other than that which God hath prescribed in his Word: which holdeth not true, unlesse it be added, That no worship must be performed as necessary and holy for substance, manner and time, which God hath not prescribed. For what shall we say of the time of private Prayer in the familie or closet, the forme of catechizing, and translations of the Scripture, the times for publike Lectures, and exercises of Religion upon the week day, and ordering and government of Schooles, and Universities? for these things are not for time, words and manner prescribed, or determined of God.

If the word, Worship, be taken more strictly for substantiall Worship, commanded in, or referred to the first and second Commandements, usually known by the titles of inward and outward worship, Naturall and positive instituted Worship (though perhaps the termes be not so fit, if better were found out) then the meaning is, that no Worship of God, inward or outward, naturall or positive, is lawfull; but what is prescribed and determined of God in his Word. But then there want not difficulties: for how should Worship be naturall, if it must be instituted and prescribed? If the light of nature or reason teach it, which is planted in the heart, by the finger of God, how can it be unlawfull, unlesse it be prescribed by an ex-

Hen. Ainsw. 2. *Ans.* p. 55. The scr. cited *sc. Deut.* 5. 32. & 12. 32. Speak of Gods Commandements in generall; you take one in particular, and because one is not all, therefore all must not be all.

A Dispute, part 1. *cap.* 4. *p.* 8. The lawes of the Church declare unto us what is fittest in such things as are in their own nature indifferent, and neither enforced by the law of God, nor nature. *Id. p.* 21. As when the Church ordaineth that in great Townes there shall be a Sermon on such a day of the week, and publike Prayers every day at such an houre, &c. First book of Scotish Discip. In great Townes, we thinke expedient, that every day there be either Sermon, or Common Prayer, &c. Zanc. *in quartum præceptum in tract. de discip. Eccles. in fine.* Calv. *Instit. l.* 4. *c.* 10. §. 30. 31. *Etsi fateamur non inviti ex insitâ & naturali Dei cognitione, etsi corrupta, sequi etiam in genere Deum esse colendum. Item non solum interno affectu cultum illum fieri debere, sed etiam externo actu. Negamus tamen, naturali legi determinatam esse speciem illam externi cultus.* Rivet. *in Gen. exercit.* 42. See Sculter. *Ethic. lib.* 1. Neither Angels nor men can make a Sacrament *Calseh. art.* 4. *p.* 104.

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ternall word of institution? What shall wee say of outward gestures, made in and upon the body, to declare the hidden affection of the soule; must these be prescribed, and determined, or fall under this censure? When the Word informeth me to call upon God in the Mediation of Jesus Christ: doth not reason it selfe without any further institution, teach me to kneele, lift up my hands, &c. At least, if worship be naturall, or positive, must there be a distinction of the institution or prescription of this worship also? Doth not positive Worship require one manner of institution; naturall another?

If the way or manner of Worship be restrained to positive, or instituted only, it is most true; No worship is lawfull, which is not in speciall commanded, or appointed of God in his Word. But then the Texts of Scripture, quoted by you for proofe, will not speak unto it.

Ye shall not doe (saith *Moses*) after all things, which wee doe here this day, every man, all that is right in his owne eyes. Some Greek copies have it, ὅσα ὑμεῖς ποιεῖτε ἕκαστος. Others ἃ ἐγὼ ποιῶ ὧδε, which is according to the Hebrew. And the speech of *Moses* seems to mean the true Service of God, which was not yet perfected, neither could be in their travells, as it was after in *Canaan*, v. 10. 11. Not that they sacrificed after their fancie (saith the *Geneva* notes) but that God would be served more purely in the land of *Canaan*. *Iun.* upon this place noteth. *Etsi oblationis lex una semper fuit ab initio præscripta a Deo, non potuit tamen usque adeo in ambulatoriis Israelitarum castris observari, aut summe jure ab illis exigi, prout ostendit* Antithesis, Vers. 11. *vide Num.* 28. 6. The *Doway* Divines, on the place, give this observation, In the Desart, they could not observe the Ceremonies of the Law, but comming to rest, they were bound to keepe all one set forme of holy rites. The conclusion from this Text is, That God is pleased to dispence with his people in his owne prescribed Worship, untill, if he hath appointed, determined, or appropriated a certaine forme, time and place, they have opportunitie to serve him at that time, in that place, and after that forme. But thence it followeth not, that he hath dispensed with his people in the matter of sacrifice, the law of which they did not observe exactly, by occasion of the continuall wandring of the people. *Ainsw. annot. in Rev* 10. 19. *Deodat. Ital. in Lev.* 10. 19. The Lord hath shewed great wrath against me by the death of my sons, how then can I eate of this sacrifice to beare the sins of the people, according to the ordinary law, the Lord not being pleased with me my selfe. Others would have it, That he could not eate, because he was in heavinesse, it being meet he should eate those things with joy and thanksgiving. *Vatabl. annot. in Lev.*

Deut. 12. 8.

Ainsw. annot. in Deut. 12. 8.

Iun. annot. in Deut. 12. 8. & *Analy. in loc. P. Martyr. in* 1 *Reg.* 8. *Vatabl. Non facietis, id est, Non facietis omnino ut nos, &c. hodiè, ante ingressū in terr. terra sancta hic facimus, i. extra terram sanctam. Deodat. Italis.*

termined, or appropriated a certaine forme of place, or that no other Worship may be tendred, but what he hath in particular appointed, or prescribed. This I say, cannot be concluded from the Text, though I grant it is a truth rightly understood, as I said before.

Such things (saith *Aaron*) have befallen me, and if I had eaten the sin-offering to day, should it have been good in the eyes of the Lord? In these words *Aaron* excuseth himselfe, by reason of his sorrow, which made him unfit and unworthy to eate of those holy things. *Deutr.* 12. 7. & 26. 14. *Hos.* 9. 4.

The *Doway* Divines, somewhat to the same purpose. Naturall griefe of minde, made *Aaron* both unwilling to eate, and lesse apt to complete all the ceremonies: so without sin he omitted that pertained to his own cōmodity, offering it unto God. The *Geneva* notes, *Moses* bare with his infirmitie, considering his great sorrow, but doth not leave an example to forgive them that malitiously transgresse the commandement of God. The vulgar reades it, *Quomodo potui comedere eam, aut placere Domino in ceremoniis mente lugubri? Vatablus, or Leo Iuda, Taliaque mihi acciderunt, etsi comedissem hostiam pro peccato hodiè, num hoc bene factum esset in oculis Domini?* Or, *Mihi autem acciderunt hujusmodi, si igitur comedissem, hodie oblationem illam pro peccato, an placuisset Deo?* And the sense of the place he gives thus, *Mihi tamen mortui sunt filii mei, quod certè argumento est illorum sacrificium Deo non placuisse (ignorabat enim Aaron causam mortis filiorum) Si igitur comedissem quod mihi debebatur, ex eâ oblatione quomodo placuissem Deo, quum oblatio ipsa non placuerit? q. d. Non putavi fore Deo gratum, quum ea victima non fuerit placatus.* *Iun.* gives the words another sense. *Ego quoque non satis attendi ad officium mihi imperatum lege, sed per imprudentiam peccavi ut filii mei superstites ejusdem negligentiæ & perturbationis reus sum: gratumne ei foret, si ego adhuc in peccato hærens, peccatum populi expiandum in me transtulissem.*

Iun. annot. in loc.

The conclusions from this Text of Scripture, may be such as these; That oftentimes the letter of the Law giveth place to great necessities; or that Gods worship, where he hath prescribed and determined the manner, must be performed as he hath appointed. But that no other service may be tendered unto God, than he hath instituted (though

that

that be a Truth) or that in every title he hath determined the manner of his Service, that cannot be gathered from this Text.

All their wickednesse is in Gilgal (saith the Lord by the Prophet) for there doe I hate them: for the wickednesse of their inventions I will cast them out of mine house: I will love them no more: all their Princes are rebells. The wickednesse of *Gilgal* was that horrible idolatrie, wherewith it was polluted, and by their inventions, wee must understand their idolatrous Worship, set up directly against the Commandement of God. And by the house of God, neither the land which the Lord gave them to possesse, or the family of God is meant: but the condition of the people of *Israel*, will not suffer the Sanctuary or Tabernacle to be understood. For they set up Altars, and sacrificed in Gilgal, where was neither the Arke, nor Sanctuary of the Lord, and when God had expresly forbidden either to multiply Altars, or to sacrifice in any other place than that which he had chosen unto himselfe. But how doe these things hang together, Idolatrous worship, directly contrary to Gods Commandement, is unlawfull, therefore it is unlawfull to worship God in any other way or manner than he hath instituted? The thing concluded is true; but it hangs to the Premises as a rope of sand.

Hos. 9. 15. Hos. 4. 15. & 12. 11. Amos 4. 4. & 5. 5.

Two passages of Scripture are rightly alledged by you (the rest are mustered up meerely to make a shew, and argue your great inconsideratenesse in citing Scripture) against will-worship, and superstitious rites, or emptie shewes of Religion. For the soule of Religion, is to doe acts with relation to Gods Commandement, and where there is no Commandement or Institution, there can be no conscience of worship, no expectation of a blessing. In this sense therefore the proposition is to be admitted. But in a matter of such importance, so much insisted upon by your selfe, it became you to deale distinctly, and prove substantially what you affirme, and not to confound things that differ, confidently to affirme what you can never

Cypr. Cecilio fratri. ep. 68. Non hominis consuetudinem sequi oportet, sed Dei veritatem; cum per Isaiam Prophetam Deus loquatur & dicat; sine causa autem colunt me mandata & doctrinas hominum docentes & iterum Dominus in Evangelio hoc idem repetit dicens. Reiicistis &c. Matth. 15. 3, 4. Col. 2. 8. Rivet. ad Gen. praelect. 44. Quicquid ad colendum Deum ab hominibus instituitur sine Dei mandato, vanum est. Isai. 29. 13. Matth. 15. 8. Heb. 11. 6. Rom. 10. 17. Non tamen negamus posse eos qui ecclesiam regunt praescribere aliquid singulare de circumstantiis, ad Dei cultum pertinentibus, ex verbo Dei generalibus axiomatis, ut de loco & tempore publicorum conventuum & similibus quae ad pietatem ecclesiasticam pertinent, sed negamus in talibus formaliter cultum Dei consistere. CAN. Stay sect. 2. p. 9. Melancth. l. 4. c. de distinct. Keckerm. Theol. l. 1. p. 59.

make

make good, and heape up Scriptures and Authors to no purpose.

You say, it is a certaine rule (as Logicians teach) Things are really to be distinguished, which in themselves are to be separated each from other. But the rule is, That all things are really distinguished, which may be separated each from other, as the body is really distinguished from the apparrel, because the garment may be separated from the body, & the body from the garment. How truely you understand, or duly apply that Maxime, it is needlesse to examine further; but what you observe in your Pistoler (as you stile him) that is most true in your selfe and some others, that ignorance or neglect of distinguishing things that differ in this matter of Gods Worship, is one maine cause of great error and going astray.

In proofe of your proposition also, you lavish somewhat, when you say without limitation, That all sorts and sects of Writers acknowledge it for a truth; For the Papists generally hold the contrary, as you know. But this is a thing with you very usuall and common.

The later part of your reason, which you smoothly passe over, as a matter cleere, and manifest, and for proofe whereof, you send us to our consciences, in conscience we utterly denie, and by the Word of God are assured of the contrary, *viz.* That to joyne with our congregations in the ordinances of Grace, is a Worship of God prescribed in his Word, comended of Christ, and blessed of him to them that in conscience obey his Commandements. The Worship there performed, is that which the Lord hath instituted, the doctrine of salvation is taught intirely, the Sacraments rightly administred, the sacrifice of Prayer offered unto God in the Mediation of Jesus Christ, our onely high Priest, who is present in the Congregations by the presence of his grace, graciously inviteth men to come unto him, and sweetly refresheth them that in truth of heart draw nigh unto him. Thus God is worshiped in our assemblies, and this worship is performed by such as are called of God, and many approved of God in their Office and Ministerie.

That the Preaching and hearing of the Word is a Worship of God, if the word, Worship, be taken largely to comprehend both all naturall worship, and all means instituted and ordained, whereby God is pleased to teach and instruct his people, will easily be granted, and such as denie it, are justly to be taxed. But that distinction of Worship must be admitted, which is

taught

taught in Scripture, and the more exactly tearmes are distinguished, the more cleerely the fraud of the Adversary is discovered, and the better able shall we be to confute them, unlesse we had rather doe it with bigge words, than weight of reason.

Onely here observe your partiality: For to shew the necessitie of Separation, speaking of outward Worship used in the assemblies of England, you say; As for Preaching, it is held to be no part of Divine Service, and for proofe, you quote *Howson, Serm. in Psal.* 118. *pag.* 18. CAN. 19. *Syon plea.* 326. And, Touching Preaching, it is no Essentiall part of their Ministerie. But against your Pistoler, to prove that hearing is Worship, you sing another note; None to my knowledge (saving a Popish Parasite or two, *Howson, Serm.* in *Psal.* 118. *pag.* 78.) ever held otherwise; *viz.* but that hearing was Worship. And they by men of better judgements have been sharpely blamed for it. But let us heare how you goe forward in this Argument.

CAN. Necess. of Sep. p. 72. *Idem.* 222.

CAN. Stay. §. 3. p. 17.

CAN. Stay against Stray. Sect. 3. pag. 17, 18.

The Church is an Idoll Church, and the Ministery an Idoll Ministerie; and if the Church be an Idoll, the Ministerie an Idoll, the Ordinances an Idoll, &c. In the words then of the Prophet, what have we to do any more with Idolls? What agreement hath the Temple of God with Idolls? Little children, keep your selves from Idolls? Againe, my dearely beloved, Flee from Idolatrie. Doe how, mente & corpore, saith Parens, that is, the worship and reverence of Idolls.

Hos. 14. 8. 2 *Cor.* 6. 14. *Par. com. in* 1 *Cor.* 10. *v.* 14.

ANSWER.

The Assumption you leave naked, to shift for it selfe, because you finde it an easier matter to declaime against Idolatry, and holding communion with Idolaters, in their Idoll-service (which no man ever doubted) than to make proofe, that to

joyne

joyne in the ordinances of Religion in our assemblies, is will-worship or superstition. But if you prove strife, you have learned to accuse manfully. An Idoll Church, an Idoll Ministerie, an Idoll Government, who doth not tremble at such thunder cracks?

But first you should call to minde what you answere to your opposite. As for your bare saying, it is farre from proofe. To affirme or denie (according to *Aristotle*) is of no consequence. We cannot take his bare saying, *de jure & facto*, to be a rule of faith to us. For our consciences are not like *Samsons* shoulders strong enough to beare it. If it may suffice to accuse, who shall be innocent? And if the cause may be carried with clamors and out-cryes, you are sure to winne the victory.

CAN. Stay. §. 3. p. 20

Arist. *de interpret. l. 1. c. 6. propter naturam affirmare vel negare nihil sequitur.*

CAN. Stay. §. 7. p. 89.

Suppose our Church and Ministerie be an Idoll in some respect, it is not a reall Idoll, but Metaphorically, not absolute, but in some consideration: for the Word preached, and the Sacraments Administred in our societies, are the true Gospel, and intire Sacraments of Jesus Christ; which could not be, if our Church and Ministery was absolutely an Idoll, a meere nothing. But to draw illimited conclusions, from a reall Idoll, to a Metaphoricall, from an absolute Idoll, to an Idoll in some consideration or respect, is a new Logick never taught in the Schooles, nor learned from the Scriptures.

Zech. 11. 16, 17. *Isai.* 56. 10. *Ezek.* 34. 1, 2, 4, 5. They will not be able to doe the worke of Pastors; wherof they bear the name, that is, they will never be but Idolls. *T. C. repl.* 2. *p.* 1. *p.* 369. *Jere.* 5. 1, 2. *Deut.* 32. 4, 5.

The idle, careless, unprofitable, covetous, proude, scandalous shepheard, who filleth the roome, but doth not the office of a shepheard, is an Idoll shepheard: But the faithfull were not to flie from them, both in minde and body, so as to have no communion with them in the Ordinances of God.

In the daies of the Prophet *Jeremie*, the men of Jerusalem in generall, both rich and poore, were Idolls, who had eyes but saw not, eares, but heard not. But the Prophet had not learned in minde and body, to fly from, and have no societie with them in the worship of God. The stiffe-necked, and disobedient Israelites, the uncircumcised in heart and life, were they not Idols? A people not a people? Though those their vices must be shunned, yet we have not found, that *Moses* and the Prophets did fly from the ordinances of God, because they must have nothing to doe with Idols. Every thing that is emptie of goodnesse required, and so doth faile or frustrate expectation, may be called an Idoll, a thing of no worth, vaine and fruit-

fruitlesse. So an Hypocrite is an Idoll; the husband, wife, father, friends, who are not faithfull, doe not their office, may be called Idols. *Iob* saith to his friends, Ye are Physitians of no value, because they had deceived him, as *David* saith, All the gods of the people are vanitie, or vaine. The covetous person is an Idolater, and his goods are Idols: must therefore these goods bee destroyed, and the persons be abhorred? Nay the outward Ordinances of God themselves, Circumcision, Baptisme, the Lords Supper may be called Idols, things of no value, that profit not, as separated from the inward grace or thing signified. And if wee shall annex your Assumption, and, now then in the words of the Prophet, What have we any more to do with Idols? What agreement hath the Temple of God with Idols? Will you grant the conclusion, or condemne the inference, as unlearned, foolish, perverse, not free from grosse abuse of Scripture?

Iob 13.4. אליל *Nihil*, as *Merar. Montan. Tremel. & Iun.* render it.
Iob 6.15.
1 Chr. 16.26. *Heb. Sept.* אלילים εἴδωλα *Hieron. idola* Psal. 96. 5. *Sept.* δαιμόνια. *Hieron. vers. ex Hebr. sculptile.* Eph. 5.3. Col. 3.5. with Hal. 1.16

3 Our Church and Ministery is not free from spots and staines, wee freely confesse to the praise of Gods glorious grace, and heartily beseech his Highnesse to supply what is wanting, to amend what is out of order, and to remove what is superfluous. But notwithstanding any defects or corruptions that can be charged upon us, the Church and Ministery is true and sound, enjoying whatsoever is essentially necessarie to the life and soule of a true Church and Ministery, given by Christ, and such as the Kings of the earth are bound by Gods law to protect and maintaine. For our Church is built upon Jesus Christ, the sole foundation of his Church. We acknowledge Christ our only King, Priest, and Prophet. God hath given unto us the Tables of his Covenant, and we have received them, and his free and gracious Covenant is confirmed by the true and effectuall seales, which he hath annexed unto his promise, and committed unto his Church as their prerogative. Christs Name is truly and only called upon in our Assemblies; his Gospell is intirely Preached, and savingly received by his people, and hee is present with his Ordinances

Iob 3.24.
Rom. 2.28.
Ier. 9.25.26
Sardis vera Ecclesia est, etsi vocem Christi plenè non audiat, etsi illius obedientia plena non sit, etsi in plenum sicut oportuit ab Ethniasmo non fuerit reformata. Apo. 3.2. *Park. de polit. Eccl. lib. 1. ca. 13.* §. 1. *Brightm.* in Apoc. 3.2. Ambr. *in Luc. lib 6. cap. 9. Tom. 5. Fides igitur in primis Ecclesiæ quærenda mandetur, in qua si Christus habitator sit haud dubie legenda. Si qua est ecclesia quæ fidem respuat deserenda est. Ibid Petra tua Christus est, fundamentum Ecclesiæ fides est, Si non in petra fueris, in Ecclesia eris; petra est Christus.* Hieron. *in Symbol. tom. 4. Ita est Ecclesia sancta, quæ fidem Christi integram servat.* Stapleton *relect. cont. 1. qu. 4. art. 5. Fides vera Ecclesiæ vita est.* Bilson *Christian subject. part. 2. p. 365.* Where faith faileth, the Church faileth; and hee that affirmes your doctrine to bee false, denies your assemblies and multitudes to be the Church.

to blesse them, to the worthy partakers. If any stubble bee laid upon the foundation in respect of the Church or societie, it is done ignorantly, for ought wee can judge, and with a minde teachable and ready to give place when light doth evince it: at least it is not in points fundamentall, that is, such as are so maine, that without them there is no salvation, or of so cleare consequence from them, that who so is truly perswaded of the one, cannot but see the other.

The passages of Scripture annexed, are grosly abused, and so are the Authors alledged: for they speak of reall Idolatry, and Idols, from which we must fly: but cannot so much as colourably be applyed to separation from the worship of God in our congregations, because of some abuses which are not reformed. But you goe forward, and we must follow you.

Can. Stay. Sec. 3. pag. 18.

If it was Israels great sin to carry the oblations under the law, to a place (howbeit sometimes lawfull, and where their godly ancestors had before truely worshipped) because they had no commandement so to doe: then certainly, more insault are those (which with the worship of the Gospell) goe where it was never lawfull publikely to serve God, and where their forefathers never to this day rightly served him.

Answer.

If a mortall enemy may both accuse and judge, and proceed upon no better ground than suspicion, you may quickly condemne any man of heresie. *Bilson. Chri. part. 3. pag. 203.*

Here you beg what we shall never grant, nor you be able to prove, to wit, that our Church is an Idoll Church, our Ministery an Idoll Ministery, and that our forefathers never rightly served God in our Assemblies: which is an easie kind of disputing, if you get a reader as credulous and willing to bee mislead, as you are peremptorie in passing sentence. But if we should believe you herein, wee should bely the mercy of God, and condemn the generation of his Saints.

As for the high places of which wee read often in Scripture, it was lawfull for the Fathers of old to offer Sacrifices upon them, when it was not precisely commanded, but only the place for sacrifice undetermined. But after that God had

had chosen, determined, and appropriated a peculiar place for sacrifice where it was to be offered, and not elsewhere, then it was a great sinne for them, without extraordinary dispensation or commandement to offer in those places, where their godly Ancestors had truly worshiped before, not because they had no commandement so to do (for that may be said of their Ancestors, they had no commandement to offer there) but because it was expresly forbidden. And here you may see how the first part of the sentence doth crosse the later: For if godly Ancestors did truly worship God in the high places, when they were not commanded, then the Israelites did not sinne grievously in carrying their oblations thither, because it was not commanded. What moved you so to write, and to alledge Authors, as if they affirmed the same, I leave it to your conscience to judge. This is sure, neither Scripture nor Author cited, doth speake with you in that matter, but plainly professe, that it was unlawfull, because it was expresly forbidden. That exercise (saith *Zanchie*) did seeme praiseworthy to the Israelites, and yet it is to play the harlot: Why? because it is sacriledge to depart from the Word of the Lord. But the Word of the Lord had commanded, that they should worship the Lord only at *Ierusalem*, and by such rites as hee had instituted.

The Kings who are commended in Scripture, who yet tooke not away the high places, as *Asa*, *Iehosaphat*, *Amasias*, *Azarias*, and *Iothan*, they were not commended for suffering the high places, but that they were constant in faith and religion, although they fell into some peculiar sins. But withall, the abuse of the high places in the worship of God, was no light sin, but very grievous, because it was properly and expresly against the divine law and precept.

As for the ten Tribes who departed from the house of *David*, they sinned grievously, in that they worshipped the Calves, and that in a place of worship elected of themselves, contrary to the word of God, leaving and forsaking that place which the Lord had chosen to himselfe. They professed the true God, and turned not aside to the gods of the Heathen,

Alsted. in exeget. lib. 2. pag. 369.

Tert. de idolat. It is no hurt, that the same God by his law forbad a similitude to be made, and by an extraordinary precept commanded the similitude of the brazen serpent to bee made; which may be applyed to this purpose, with a little variation.

Deut. 12. 13. & 14. 23.

1 Chr. 17. 6.

2 Chron. 6. 6.

Psal. 78. 68.

Rivet. in Hos. 4. 13. Colendo verum Deum in collibus est in excessis contra Dei legem et ritum prescriptum.

Zanch. *in Hos. 4. 13. Laudabile exercitium illud Israelitis videbatur, & tamen est scortari. Quare? quia sacrilegium est discedere a verbo Domini. Verbum a Domino jusserat ut tantum Hierosolymis, & ritibus a Deo institutis, sine ullis Deum colerent.*

See *Iun. Annot. in* 1. Reg. 33. & 2 Reg. 21. 4.

1 King. 15. 12, 14. King. 22. 43.

2 King. 12. 3. 1 King. 15. 14. 2 King. 15. 4. 2 King. 18. 3. & 23. 25. *Bilson Christ. subject, part 4. pag. 340.* Gods let above his desire is nowe not for you to breake his law. By his Law hee restraineth you not himselfe from the making of any such similitudes. 2 Kings. 4. 15. 19.

and in that respect are called the house and family of the Lord: But as they sacrificed at *Bethel*, and committed Idolatry in worshipping the Calves, so their service was abominable, and their Priesthood appointed for that service, a meer nullitie and humane device.

Thus all the Jewes and Gentiles are said to sacrifice unto Divels, who sacrificed in such sort and place as God had forbidden; especially if they sacrificed unto Idols, though in them they sacrificed unto the true God in their imagination, as the Israelites had done when they made the golden Calfe, and sacrificed unto it: and *Jeroboams* Idols are called Divels, and he is said to make Priests for the high places and for Divels. Further this Ordinance of God was typicall, and did shadow forth Christ, as the learned do observe, and not without ground and warrant. All Altars, Sacrifices, Priests, and the Temple it selfe where the Altar stood, were but types and shadowes of Christ. You your selfe cite out of Bishop *Babington*, that hereby was signified, that only in the Church by faith in the chiefe high Priest Christ Jesus, sacrifice and service accepted of God, is, and can be offered and done, and no where els. By the erudiments (saith another) Christ was shadowed among the Jewes, and expiation made on the crosse by his blood.

From hence briefly let these things be observed. 1 That the Jewes sinned by sacrificing in the high places, and the Israelites at *Dan* and *Bethel*, because God had forbidden it expresly, but against communicating in our assemblies, no such prohibition can be brought forth, which haply might bee the reason, why you had rather say, because they had no divine precept for it, than because it was forbidden, which yet you know to bee most certaine. 2 Though it bee not lawfull to communicate with the people of God in their sins, yet wee may partake in the ordinances of worship, with such as offend grievously in the worship of God, as the Prophets and faithfull, communicated in the ordinances of God at *Jerusalem*, with them that sacrificed upon the high places. 3. That in Idolatrous and false Churches, that which is meerely of men is vaine and fruitlesse, and a meere nullitie, but if among them, something which is of God remaine, it is not to bee esteemed a thing of nought. 4 Wee must neither forsake all societies, wherein wee espie many things repugnant to the word

2 King. 10. 16. 31 Hos. 9 15. 1 King 12. 31. Lev. 17. 7. *Hebr.* לשעירם *Sep.* τοῖς ματαίοις. *Jun. de membris.* Deu. 32. 17. 1 Cor. 10. 20. Ex. 32. 1, 8 Acts 7. 41. 1 Cor. 10. 7. 1 King. 12. 28. and 14. 9. 2 Chron. 11. 15. *Hebr. Sept.* לשעירים ματαίοις. See *Ainsw.* Annot. in Lev. 17. 7. *et Jun. ibid.* *Rainold. de Idol.* l. 2. c. 3. Isa. 44. *Qu. Cop. pag.* 61. CAN *Sta.* §. 3 *pag.* 18. *Babingt.* in Lev. 17. See *Jun. in* Lev. 17. 3, 4, 11.

Word of God, nor cast off every thing in those societies, wherewith we must not hold communion, as false, vaine and ineffectuall. In Idolatrous societies, there may be some truth which I must not cast away, though I must not hold society in their Idolatry. In the true Churches of Christ, there may be diverse errors and abuses, wherewith I must not communicate, though I must live and hold fellowship in the society.

Cyp. lib. 1. c. 4. The people must not partake with the sacrifice of a sacrilegious *Priest.*

I am bound to keepe the unity of that living body, whereof I am a member, even with some inconvenience of sickenesse and unsound parts, but I must not joyne my selfe to a strange body and so become a member of Satan. 5. They that communicate in the Worship of God in our Assemblies doe neither bring a strange oblation, nor goe to a place forbidden, for the worship is of God, and the Congregation assembled in his Name, and he is there present to feast them that draw nigh unto him in truth of heart.

S. 8. Second answer, *pag.* 20.

Can. Stay. Sect. 3. Pag. 19.

Ought we not to beleeve, that as God had commanded us to worship Him, that is, to heare his Word, receive the Sacraments and to use other His Ordinances: so Hee hath also called and separated unto himselfe a Church, a Communion of Saints, and holy ones, in and amongst whom these holy things are to be used, and that we are to looke in what fellowship wee receive the holy things of God, as what the things are we doe receive. In a word, ought we not to be perswaded, that as the legall Sacrifices out of the Tabernacle or Temple, within whose circle they were prescribed by the mouth of God, were unlawfully offered: so all the Ordinances and exercises of the Church under the Gospell done out of a true constituted Church are altogether and every way sinfull.

Deut. 12. 5, 6, 7.

Answer.

God hath separated unto himselfe a Church, and amongst them hee is to bee worshipped according to his owne appointment. But this Church is of larger extent than that which you

call a true constituted Church; wee reade that the Lord did chuse a certaine place for sacrifices, after which it was unlawfull to sacrifice in any other; and so we reade also that the remainder of the Paschall Lamb was to be burnt and the flesh of the Ramme of Consecration with the bread that remained unto the morning, and the flesh of the peace-offering: But that all Ordinances of the Church done out of a true constituted Church, in your sense, should be altogether unlawfull, or that the Ordinances are tyed to your Church constitution, as the Sacrifices were to the Temple, that we reade not: and how then shall we be perswaded of it? Remember your owne request. Let the Scripture speake in the points betweene us, for without it nothing is to be affirmed, and beyond it nothing to be concluded.

Deut. 12. 5, 6, 7.

Exod. 12. 10.
Exod. 29. 34.
Levit. 15. 19.
I yeeld the Scripture a witnesse of my sense, and my exposition without the Scripture, let it bee of no credit. *Orig. Hom. 9 in Jer.* CAN. *Necess.* of separ. *pag.* 211. *Can. Stay.* Epistle to the Reader.

Principally, of old the Temple shaddowed Christ, in and through whom we must present our service unto *God*, and then the Church of Christians: but that the externall constitution of a Congregationall societie is represented thereby, in such sort as if it be thus, or thus constituted it should be lawfull to joyne with them, but if this or that externall rite be lacking, it should be unlawfull to joyne in the worship of God, is most unprobable. In all ages the Lord hath had his Church, in which he hath beene worshipped. But evermore the faithfull were not to bring their sacrifices to the Tabernacle, or Temple. And if the Lord had chosen not that place for sacrifice, other service pleasing and acceptable might and ought to bee performed in other places.

John 2. 19, 21.
2 Cor. 6. 16.
So the Altar is put for Christ in the Ancients. *Ignat. ad Magnesian.* To one Altar, to one Lord Iesus Christ. *Ad Philadel.* one Altar to all the Church. *Iren. adv: hæres. l 4 ca. 34. est Ergo Altare in cælis. Euseb. Hist. lib. 10. cap. 4.*

Therefore that Sacrifices should prefigure all Ordinances and exercises of the Christian Church, and the Tabernacle and Temple the externall frame and constitution of a Church, is an unwritten tradition.

Fulke in Matth. 23. *Sect.* 7. The Lords Altar that was in the Temple, was a figure of Christs onely true sacrifice once offered.

It is more reasonable a great deale to compare the externall frame of the *Iewish* Church with the outward order which God hath instituted for the Evangelicall Churches, and worship with worship, substance of Religion with substance, and then it will follow that as the faithfull and religious *Iewes* might and ought to hold societie in the Ordinances of Religion, when many things were amisse in the externall frame and constitution of the Church; as the Priests idle, covetous, prophane, the people dissolute, impenitent, rebellious: so the faithfull in the Christian Church must hold Communion

Bishop *Babin.* comfort. notes upon, Exod. 27.

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in the Ordinances of Grace, though in the constitution of the Church the Officers and members much be out of order. The *Doway* glosse hath much more probability than yours. To conserve unity (say they) there was but one Tabernacle & one Altar for sacrifice in the whole people of *Israel*: Whereupon, when the two tribes and an halfe on the other side *Jordan* had made a severall Altar, all the Tribes that dwelt in *Canaan*. suspecting it was for Sacrifice, sent presently to admonish them, &c. but what end shall we have, if every man upon his owne head may devise or Coyne significations of Gods Ordinances? What is this, but to bring in a new word, to set up Sacraments upon our own heads? Herein we say to you, and them as you to your opposite: I require the voyce of the Shepheard, Read it mee out of the Prophets Shew it mee out of the Psalmes, &c. In the interpretation of the Types and Figures of the Law, mens judgements if the Scripture goe not before them are of small credit.

Doway *annot* in 3. booke of Kings. *pag.* 715.

Aug. *Epist.* 48 *Quis non impudentissime*, &c. *vid* page *seq*: *Omnis ea distinctio in re Theologica est inanis fictio, quæ ex Dei mentiri nescii authoritate non accipitur, quaq; rem ipsam de qua agitur tollit*, &c. *Martin*: *de persona Christi*: page 632.

Can. Stay. Sect. 3. Pag. 20. 21.

If that be true in the Philosopher, Opposite things in nature are alike. Againe, That is good whose contrary is evill: It must needs followes, that as some Churches are visibly true in respect of faith and order: so others may bee true too having outward order, albeit the members thereof have no faith at all. The which assertion is not to bee answered but abhorred. The tenne Tribes which departed from the Lord, from his Temple, Sacrifices, Priests, Altar, and other holy signes of his presence at Jerusalem; from the time and still after were not Gods Church, so the Scriptures shew, Hos. 2. 2. and 2 *Chron.* 15. 3. *Jer.* 3. 8. *Amos* 9. 7. &c. *And the Israelites when they worshipped at* Dan *and* Bethel, *were not in respect of faith and Doctrine more corrupt, than the other now is,* Mr. Aunsworth, *and the Non-conformists, affirme that the Apostate Iewes could justifie their way and course of Religion as well if not better than the other.*

Opposita a sunt simul natura, Arist Topic *l.* 6.

Bonum est cujus contrarium est malum. Rhetor. *l.* 1.

If wee take a str & view and enquirie of that Ministery, Worship and Government, which they left at *Dan* & *Bethel*; it will appear evidently, that the same was not more false, idolatrous, and unlawful than the present Ministerie, worship and Government of the English Assemblies is, by the Non-conformists affirmed to be *Jerboams* Apologie in his Arrow against Idolatry. Can *Necess.* of *Sep.* p. 85, 86, 87, 88. Course of Comfor, *p.* 161. 162.

ANSWER.

Arist. de Cælo lib. 2. cap. 3. Text. 19.

The Philosophicall Maxime to which you have reference is, *Posito uno contrariorum ponitur & alterum.* But as you cite it, It is as hard to be found as your translation is to be understood. That it is not universall, appeareth out of *Arist.* himselfe, who putteth down the contrary Maxime as true and certaine. *Non necessarium est, Si contrariorum alterum sit & alterum esse. Nam si omnes sint sanitas quidem erit, morbus non erit.* So in the first Creation of all things, all things were very good and there was nothing evill. All things created are finite in act, but amongst things created there neither is nor can be a naturall infinite. Truth and false-hood, good and evill, Piety, and Idolatry are opposite, and that before ever false-hood, evill or Idolatry had any being in the world. Contraries we know expell one another, Or if one be necessary in the subject the other cannot be in it, at least in the intense degree, as if fire be hot it cannot be cold; Now it is necessary, that every thing created be finite and good as created, and therefore good had a being before evill. If it be objected, that opposites are relatives, and relatives are together in nature, the answer is, they are relatives *secundum dici*, as they speake, not *secundum esse*, which may bee said to be together in nature; Not that both are in act existent out of their causes, but because the nature of one being knowne the nature of the other may be knowne, whether it be, or be not, whether it may bee or may not bee. Wee know likewise, that not only good is opposed to evill, but evill to evill, as covetousnesse to prodigality and this the Philosopher himselfe confesseth. So that these propositions must be rightly limited or they are both false.

Arist. Categor. l. c. 11 de contrar.

Par. in Rom. 10. 15 Legitima vocatio ecclesiæ est, quæ in qualibet Ecclesia publica authoritate ordinis causa ad ædificationem institua. Neq; uniformis est omnium ubiq; quoad circumstantias externas. sed libertati Ecclesiæ relicta.

These Philosophicall Rules are impertinently alledged by you, for the externall order or government and intire profession of faith are not opposite, they may be separated in part, and they may and ought to be joyned together. The faith and doctrine strictly taken may be intire, when the externall order is pure and holy: and the order may be maimed and defective, when the doctrine is found in points fundamentall: And the doctrine may bee very corrupt and rotten, when the externall

ternall order is observed according to the rule; and therefore a Church may be true in doctrin and profession of faith, strictly taken, when for matters of order it labours under greate defects; though in respect of outward order and government, it cannot be the true Church, when it destroyeth the foundation of the faith. For if the faith bee taught intirely, and the Sacraments rightly administred, it cannot be but the ministerie in that Church must bee true for substance, what other defects soever it labour under.

Rivet. in Hosea 4. 6. *Etsi ad ordinationem externam, nihil ijs deesset, & se pro sacerdotibus gererent, tamē illos rejecit Dominus. Sic Pontificiorum sacerdotes adhuc retinent aliquam ministerij formam externam, &c.*

But if the foundation of faith be overthrowne, or the ministery whereunto men be set apart be strange and meerely devised, there can be no true calling or ministery, but false and impure.

CAN. Stay. *Sect.* 11 *page* 125.

If this distinction of a true Church and Ministery, for substance of Doctrine in points fundamentall, and externall calling and government, be denyed absolutely, I shall desire you to unty a Knot or two, which your selfe have knit. The Scribes and Pharisees were blind guids, corrupt Teachers, false Prophets, in respect of their doctrine: covetous, ambitious, and otherwise prophane, in respect of their conversation: upon what grounds then were they to bee heard? because they were called and ordained of God, that they should preach the Law of God in the Synagogues to the people, and exhort them to the observation thereof. Is not here the distinction of true and false Teachers, in diverse respects? Rebellious *Judah* justified her sister *Samaria* in some respects, and in some other continued the true Church of God. From the time that the tenne Tribes departed from the Lord, his Temple, Priests, Altar, &c. it was unlawfull to hold communion with them, because they committed Idolatry, and willfully left the place which the Lord appropriated for his service and sacrifice: but still they retained something of a Church, and were not to be esteemed altogether as heathens as the very places quoted doe testifie.

CAN. Stay. *Sect.* 3 *page* 60.
Ier. 2. 11, 13. & 3. 8, 9, 10, 11.
Ezek. 16. 47, 48, 49
Mat. 11. 21, 22,
2 Chro. 11. 13, 14.
1 Reg. 12.
Hosea 4. 6, 9. & 5. 1.
1 Reg. 19. 10, 18
2 Reg. 17. 18.

That the *Israelites* when they worshipped at *Dan* and *Bethel*, when they committed reall Idolatry with the Calves, played the Harlot upon every high hill, and under every green Tree, forsooke wilfully the place which God had appointed for sacrifice, and offered sacrifices in places forbidden, rejected the Lords Priests, and made of the basest of the people Priests for that service which the Lord abhorred: that they were not

Par. in Rom. 11. 2, 3, 4 Dub. 3. *Samaria etiam erat de Iudaeorum synagoga, licet corruptissima & Apostatica. Siquidem Israelitae etiam erant de populo praecognito: & aliquot Elias & Elizeus, aliique prophetae ibi non docuissent.*

more corrupt in Doctrine and worship than the Church of *England* by the confession of Non-conformists, is an assertion beyond all credit. I may fitly put you in mind, what *Origen* saith of *Celsus* his workes, which you apply to your adversary; There is no danger least any faithfull man should bee subverted by your sayings: for you talke but reason not: yea in your talke you keep no compasse, but all men may feele how grossely you mistake.

CAN. Stay. *Sect.* 5 *page* 39.

Master *Ainsworths* Arrow against Idolatry, I have not seene, nor know not how to come by it. But if you will bring forth his or your owne darts in this kinde, they shall bee tryed and examined by the Word of God. You are not afraid nor ashamed to write, that the Non-conformists affirme the worship of our English Assemblies to be as false and idolatrous as the worship of the *Israelites* at *Dan* and *Bethel*. But for proofe, you bring the bare testimony of one alone, and him no English Non-conformist. And if his testimony had been truly alledged, can you with truth and honesty charge that upon all, which you know is disclaimed by many, spoken only by one, and he no member of the English societies: But that one shamefully abused likewise, for when he saith the Idolatry of these times doth equall, if not exceed that of *Ieroboam*, he intends the Idolatry of the *Romish* Synagogues, but accuseth not the English Congregations, as if they stood guilty of that sin, or the like degree. For he acknowledgeth the Church of *England* to be a glorious reformed Church; though in some things not througly reformed as she ought. *Wherefore, saith he, for conforming to a glorious Church, but in that wherein shee was never reformed. And what wonder if all the reformed Churches crept not forth of the Romish deluge equally accomplished? What greater wonder than that any should be found free of the smell of that Wine, of Fornication, whereof they all for so many yeeres were drunke.*

Course of confor. *page* 142.

Course of confor. *page* 133.

Your pen runneth over almost every where with pernicious Idolatry, blasphemy and such like out-cries, and for colour of what you say, pretend the names of men, who indeed and truth from their hearts detest your rashnesse and inconsideratnes: Whereas if you would be perswaded to talke lesse, and reason more, and give milder words, and bring stronger arguments, and deale sincerely in the testimonies which you use, you should ease your reader, and spare your Conscience.

Aug. *Ep.* 48. *Quis non impudentissime nitatur aliquid in allegoria positum pro se interpretari: nisi habeat manifesta testimonia, quorum lumine illustrentur obscura?*

SEC.

SECTION 5.

Can. Stay. Sect. 5. Pag. 37. 38.

THE Word preached by false Ministers is not that word unto which God hath promised a blessing of encrease. Or is it not the ordinary way and meanes, which the Scripture speakes of to beget men to the faith. For as a false forged constitution makes a Church a reall and substantiall Idoll. So all that comes from it, is touched with the Idolatry of that constitution. This is a ruled opinion of many Divines, The State makes all the publike actions to be formally good or evill. For as the Temple sanctifieth the gold, the Altar the offerings: so the Ordinances of the Church under the Gospell are sanctified unto us. That is (as Bucer truely speaketh) in the use of them made lawfull to us, in that they have their rise from a true and right power.

Id. Sect. 3. p. 13.

Matth. 23. 17.

Bucer in Mat. 23. 17

Seeing therefore the Church in Question wants a right Constitution it must follow that all spirituall actions, done in it (whether Prayer, Preaching, Sacraments, Censures) as they are there done, are none of Gods Ordinances, though true it is, in themselves they are of God.

If the false Churches of whom we disputed, be that spirituall Babylon mentioned in the Revelation, cap. 18. 4. then it is unlawfull for Gods people to goe unto them, to performe any spirituall or religious action, and so consequently not to heare there. But the first is true, Ergo, the later is true also. The proposition needs no proofe, because our opposites and we herein are of opinion alike. The assumption is manifest by these reasons. 1. The words in the Text prove it plainely, Come out of her my people, that is, remove your selves from all false assemblies, covenant together to walk in all the wayes of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come. But repent rather that yee have suffered your Consciences to bee

CAN. Stay. Sect. 15. p. 131. 132. Id. Sect. 2. p. 8.

Artopæus in Rev. 18. pag. 198. Flac. Illyric. in Rev. 18. 4 Par. com. in Hos. 4. pag. 506. Bulling. in Apoc. ca. 18. con. 76.

 wrought

wrought upon by any unlawfull Officers. And thus doe the Learned interpret the place, namely of such a coming out, as that we may not be bodily present at any of their worship. A false Church state is rightly likened to the leprose spread in the wals of the houses of the Lepers, because of the pollution which it causeth to the persons and things. Take for instance a Citie or Towne, if the civill State or Corporation, which they have usurped, advised or devised from a false power, all their publike administrations are unlawfull, and every one partaking thereof offendeth: So all administrations done in a false Church (whether prayer, Preaching Sacraments, Censures) are uncleane actions and doe defile every receiver, I say, because of the Idoll State, which is devised out of a mans braine, and used as a meanes to serve God in it and by it.

All the Ordinances done after the invention and will of Antichrist can no otherwise be judged, than a brood common to the nature of the breeders, that is, the Devill, and the Whore of Rome, *the Father and Mother that did beget them.*

2 Cor. 6. 1. Ioh. 5. 21. Zech. 11. 17. Bottac. *prompt. allegoriar.* cap. 21. *de Minist.*

It is like that filthy bird, which carryeth this Motto, *Contactu omnia fœdat.* The publisher and others with him have comitted apparant Idolatry, maintained it in the Church, and sought thereby to pervert the right wayes of the Lord. *Id sect.* 1. *p.* 7. *Id sect.* 15. *p.* 135.

ANSWER.

THE Faithfull are commanded to come out of spirituall *Babylon* and not to communicate with her in false worship or Idolatry, as the Text doth confirme, and your opposites grant. And therein it was needlesse to muster up the testimonies of the Learned, to give evidence in a case maintained and practised notoriously, *sc.* that we must flye from the society of *Rome*, and not be present to behold their worship. Your labour herein is superfluous, but that the Names of Learned men here numbred up, might serve to cover your nakednesse, when you come to the point in controversie, wherein you prove just nothing at all.

Revel. 18. 4.

But our Churches wherein the Gospell of Christ is purely preached and professed in all points fundamentall, the seales of the Covenant of Grace rightly administred, who are separated from spirituall *Babylon* in mind and body, and have fled from her worship and Idolatry, who are built upon Christ the

true

true and firme foundation of his Church, and by Christ himselfe acknowledged for his people, and graced with his favourable presence: Our Churches, I say, cannot be deemed or reputed spirituall *Babylon*, without great injurie to Christ his truth, his Church and Saints.

By spirituall *Babylon* in this booke of the *Revelation*, is meant *Rome* Christian; departed from the faith, guilty of the blood of Saints, stained with manyfold and fearfull Idolatries, the mother of fornications, who hath made drunke the Kings of the earth with the cup of her poysons, as might bee confirmed by the Scripture it self, the joynt consent of learned orthodox Divines, and the testimonie of Papists themselves.

But to brand the Churches of Christ since the reformation, who have renounced Antichrists doctrine, worship, and idolatries, and embraced the intire faith of the Lord Jesus, with that odious hatefull name, is contrary to the truth of God, evident reason, and the judgement of all approved godly learned men.

You miserably corrupt and pervert the Text, when you give this to be the sense thereof, *Remove your selves from all false Assemblies, covenent together to walke in all the wayes of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come.* This is not to interpret Scripture, and learne of them what wee are to thinke, but to racke Scriptures to our sense, and make them speake according to our fansies, which is an high point of Antichristianisme.

If you will stand to your principles, within two hundred yeares after Christ, or lesse, there was not one true Christian societie in the whole world, which did walke together in all the wayes of God, and serve God in a Church state among themselves. And will you say, the faithfull are charged of God, in this passage of holy writ, to remove and separate from all Christian assemblies, that then were in the world, and to serve God among themselves. If corruption in doctrine, manners, worship, government, and orders, make a false assembly, *Rome* was a false assembly long before the Lord gave commandement to his people to depart thence and separate themselves.

Israel for a time continued in *Egypt* and *Babylon*, viz. untill the Lord sent to bring them forth: and the Church lay

hid in *Babylon*, and than by the providence and approbation of God, long after *Rome* was miserably corrupted and defiled. The matter is notorious, and therefore to spend more words about it is needlesse. Hee that considereth the state of things, long before the faithfull separated from *Rome*, and what is written in defence of that separation, which the reformed Churches have made, cannot be ignorant thereof. If to come out of *Babylon* then, had beene to remove from all false assemblies, as you glosse it, it was necessarie the commandement had beene given much sooner, or the faithfull should have departed without leave or commandement from God.

CAN Stay. §. 15 pag. 135

I might say to you in your owne words, This is to gratifie the errour of *Montanus*, who professed that he knew more than the Apostles. For the Apostles knew nothing of our removing from all false assemblies (as you understand it) and covenanting together to walke in all Gods wayes, and serve God among themselves. If this had beene knowne to *John*, when hee foretold the Apostasie from the faith, and the rising of the great Whore, he would have made more haste to warne the faithfull to bee gone out of the Churches, and to have withdrawn themselvs, it being a matter of such weight and importance, and so needfull to be done, diverse hundred years before it was ever once thought upon. When the words of a Text are plaine, agree with the circumstances of the place, the analogie of faith, and other Scriptures, for men then to leave the native sense, and to force a sense contrary to that the letter expresseth, it is to wrest the Scriptures, as you say, and not to expound them by the true rules and Canons of Divinitie. Lay this rule to the present interpretation, which you make of this passage in Scripture, and whomsoever you accuse, you shall finde your self to be a perverter of Scripture, in degree farre above him. For your interpretation is contrary to the scope and drift of the place, the rules of faith, and consent of other Scriptures. It speakes not of leaving all administrations in false Churches, as you speake of false administrations and false Churches, but of separation from spirituall *Babylon*, which was the habitation of Divels, and cage of every uncleane spirit and of every uncleane and hatefull bird: which cannot bee said of all administrations which you are pleased to accuse as false. If it may be, spare your words, and

CAN Stay. § 15 p. 135. Rev. 18. 2, 3. *Exite ab ea populi mei. At agit angelus de Babylone mystica, id synagoga nempe Romana, quæ ipsa fidei & Evangelii fundamenta corrasit.* Park. de polit. Eccl. l. c. 14.

let

let us heare your reasons, for if they be ought they will carry more weight.

A devised constitution (you say) is an Idoll, and all that comes from it is tainted with the idolatry of that constitution. You will say, it is a false Church constitution, if the Minister bee not chosen and ordained by the congregation alone, where he is to administer; if a man be received into the societie, who is not a visible Saint; if any idle, ignorant, carelesse, scandalous, corrupt, usurping Minister be chosen, ordained or suffered; if any notorious or scandalous person bee admitted to the ordinances; if any stinted Liturgie, or forme of Catechising, administration, or prayer be used: with sundry the like, which in your esteem, are arguments of false constitutions, Churches, Ministerie, and Worship. Now tell us plainly, is every such Church-constitution an Idoll, and that which is done in these Societies unholy and uncleane? If so, then there was never any one age, wherein the Church-constitution was not an Idoll, and the worship of God performed in that Societie, leprous, uncleane, poysoned with Idolatry. The Temple sanctified the Gold, and the Altar the offering: but the Temple, and Altar are not types and figures of externall Church-constitution. Where doe you read this, in the Law, or the Prophets? *&c.* And if yon read it not, how dare you affirme it. Besides, the sanctification of the oblations depended upon one Temple, and Altar therein, yet so as both Temple and Altar were sanctified by the offering.

Whitak. *de pontif. Rom. cont. 4. qu. 2. p. 146. Si semel ea consuetudo aut lex obtinuerit in Theologia, ut liberum sit cuivis distinctiones commiscisci, nihil in omni religione certum fixumque remanebit. Quis enim non eo modo quid vis labefactare poterit? Explorandæ ergo distinctiones diligentius & à judicandæ sunt, eaque magni facienda est regula, nullas in in Theologia probandas esse distinctiones, nisi quæ apertis Scripturarum locis nitantur.*

Lev. 16. 20. Num. 7. 10. 1 Reg. 8. 63.

But if we may speake as you doe, A devised constitution is twofold, 1 Absolute and in every respect, when neither Doctrine, Ordinances, office or persons are of God: and this constitution is altogether false, a nullitie, an Idoll, if you please so to call it. 2 In part corrupt, maimed, defective, but having something of God: and that which is done in such a constitution is not false, a nullitie, tainted with the idolatry of the constitution. This distinction is neither devised, strange, nor new, but that which hath evermore beene acknowledged in the Church of God; and is manifest in Scripture, if wee take the word, devised constitution, as this Author doth. For Heretikes and Schismatikes, though they be not of the speciall number of them, that hold the intire profession of divine truth in unitie, and in that respect be a false constitution; yet as they professe the truth of God revealed in Christ, though maimed-

maimedly or in part only, and as they administer the ordinances or Sacraments of God, that which they doe is not a meere nullitie.

Heresie is Idolatry, and cannot beare children to God, in that it is heresie, but heretikes * may beare children to God, in that they professe and practice, that which Christians should, and doe both professe and practise: and have received that degree, order, office, Ministery; and calling, which is holy, by vertue whereof they doo administer the holy things of God.

The Church of *Rome* is a false constitution, but baptisme administred in that Church is not idolatry, nor a meere nullitie. If the Church of *Rome* were not a Church in some respects, but a meere Idoll, the Pope could not be that Antichrist, a principall rebell, a notorious traitor against Christ. If we speak absolutely, or compare *Rome* with Churches truly Christian, it is no true Church, but the Synagogue of Satan: But if we speake of it in opposition to the Jewes, of Turkes, or other professed Infidels, it hath so much of a visible Church, as a man cannot say it is no Church at all; so much true doctrine is in it, as sufficeth to support the title of Antichrist, and some ordinances are so administred, as that it cannot be said, they are meer nullities.

In the true Church many wicked ones are found, that are no lesse prophane, sacrilegious, enemies to peace, the vassals of Satan, possessed by the Divell, dead in sin and accursed of God, than heretiks or schismatiks, who yet for that they have that order, office, or degree of ministerie, which is holy, doe no lesse nor with lesse effect administer the holy sacraments, than those who are the samplars of all pietie and vertue.

The faithfull and holy Ministers administer and receive the Sacraments with good profit, and benefit to themselves and others. The hypocriticall, with benefit to others, not to themselves. The prophane being not put from their places, doe officiate with hurt to themselves, scandall to others, but to the everlasting comfort of them that partake worthily. The heretical and idolatrous administer the Sacraments, that are holy, and in their owne nature, the meanes, pledges, and assurances of salvation, but without benefit to themselves and others, that continue in sin. Thus the Prophets, Apostles, Martyrs, and faithfull, have held communion in the Ordinances

* See *D. Feild* of the Church, l. 1. c. 14. *Aug. de Bapt. cont. Donat. l. 1. c. 10 See Chamier. panst. tom. 2. l. 16 c. 4. Hieron. ad Algasiam. Antichristus sedebit in templo Dei, vel Hierosolymis ut quidam putant, vel in Ecclesia, ut verius arbitramur. 2 Thes. 2. 3. Whitak. de pont. Rom. cont. 4. q. 5. p. 681. Licet Ecclesia papistica non sit vera ecclesia, retinet tamen aliquas prærogativas & reliquias ecclesiæ Dei ergo diaboli potest aliquo modo templum Dei misere prophanatum, plus quam semimortuum, & pene dirutum atque everſum, &c. Habet illa ecclesia Scripturas, ecclesiarum, & plerisque gentes, tamen aliqua illas legunt & intelligunt, & hinc doctrinam salutarem hauriunt. Fit apud illos quoddam ministerium, & aliqua verbi prædicatio quæ valet sine dubio non nulli ad salutem est ibi baptismus quoad substantiam, &c. Calv. instit. l. 4. c. 2. par. 11 Can Stay §. 15. p. 136. & §. 7 p. 93.*

dinances of grace, with such whose calling and conversation was not approved of God.

You say, the Martyrs first and last would not receive this distinction, lest to save their lives, they should lose their soules, and you reckon up many, who, as you write, would rather give their bodies to the fire, than heare or receive the Sacrament, in false Churches or Societies. But in this you lavish, as in every thing else, and hide the truth under the ambiguitie of the phrase. The Martyrs laid downe their lives, rather than they would defile themselves with idolatry, bee present at the Masse, or joyne themselves as members of that Antichristian Synagogue: in all which they did, as becommeth the faithfull servants of Jesus Christ. But you cannot produce one Martyr of your opinion, who denyed, that any thing of God was to be found in those Assemblies, or that refused to joyne in the pure ordinances of God, with Societies separated from spirituall Babylon, because of some defect or mayme in their Church constitution.

In the whole Catalogue of Martyrs, try if you can bring forth one, who in these things was of your minde. And what a vaine thing is it to pretend the example of all the Martyrs, when there is not one among them that doth approve your cause. If the example of the Martyrs be of any weight with you, as here you beare the Reader in hand: of necessitie you must condemne your rash and presumptuous censuring, your unadvised sinfull separation, from the worship and ministerie in our Church, as Antichristian and Idolatrous. For certaine it is, the Martyrs stood members of our Societies, and dyed in the defence of that doctrine and worship, which we professe and practise. Many words you spend in answer to this reason, and reproaches you cast upon your adversarie, but one word is not to be found that makes directly to take away the force of the Argument.

CAN Neces. of separation, p. 190, 191, 192.

It was the answer of *Frederick* Duke of *Saxonie*, who being prisoner to *Charles* the fifth, and promised releasement, if hee would goe to the Masse, *Summum in terris Dominum agnosco Cæsarem, in cœlis Christum.* The like did the Prince of *Condee*: but neither of them did refuse to joyne with the reformed Churches, because they deemed their Church constitution defective or erroneous, in this or that particular. To pretend the consent of popish and protestant

Divines in this matter, is egregious ignorance, or impudency, for it is well knowne they are all generally of another minde.

Similitudes bee no syllogismes. Earthly similitudes of your making, may not controll the heavenly precepts of Gods owne giving. *Bilson.* Christ. part. 4. pag. 322. Have you no surer ground of your catholike doctrine for adoring Images, than a single similitude taken from the civill and externall reverence that is yeelded to Princes seates and seales? Id p. 329.

Your instance from a City or Towne, if the Civill power be usurped, is not to the purpose, nor true in all respects. Not to the purpose, because what is of God in these Societies, is not done by power, meerely usurped, but by power and vertue from God, though in the ministration, that which is evill be not approved of God: for whereseever any supernaturall truth of Christian Religion is taught, and any ordinances of grace dispensed truly for substance, there is some truth of ministery though many wayes polluted. And where the intire faith is professed and received, and the ordinances of grace administred truly, there is a true ministery for substance ordained of God, what other defects or maimes soever it may labour under.

Not true, because in the Civill estate, That which is done by power, usurped, and unlawfull, in some cases is a nullitie, but in other some it is available and stands in force. For it is a rule in the Civill law, That it is one thing to be a true Magistrate, another to bee in the Magistracy, or to execute the Magistrates office. From which distinction, is gathered this generall ruled case, or sentence, That the acts of him that was a false or unlawfull Magistrate may be lawfull and just. And the same may bee said, and was ever held in the Church of God, of corrupt and ungodly Ministers, though they bee not true Ministers, that is, approved fit, and rightly qualified, yet so long as they be in the place of Ministers, the acts of their ministery be good, that is, effectuall, and of force, if they observe the forme of administration prescribed by Christ.

CAN Stay. Sect. 15. pag 133.

The Lord hath not promised to them his blessing and acceptance: what the Lord may accept or will, we dispute not, only this, I say, Whosoever heareth in a false Church, cannot by any promise that he hath in the Word of God, expect Gods blessing on that which he doth: the reason is, because a true constitution of a true Church, that is, where men are gathered according to the Gospell of Christ, is that only lawfull religious societie, or communion of Saints, wherein God will

bee

be honoured, whereby hee will bee ſerved, and whereto hee hath promiſed his preſence and acceptance, ſo then howſoever we are not bound unto hearing in a true Church, neceſſitate medii; *as if Gods grace were tyed to the meanes this way, yet as they ſay in Schooles,* neceſſitate præcepti: *if we conſider Gods commandement, ſo we are bound to Church hearing only in a true Church, and in no other Church can we expect Gods preſence, promiſe and acceptance. Such Churches unto whom God hath made no promiſe in his Word, to bleſſe the things there done, ought not by Gods people to be reſorted to; but God in his Word hath made no promiſe to bleſſe the things done in a falſe church; therefore Gods people are not to goe unto falſe churches. The propoſition cannot be exceepted againſt: for,* 1. *The Scriptures prove it clearly,* Jer. 23. 21, 22. Exodus 20 24. Pſalme 134. 3, and 147. 13. *Again, there is no dutie charged upon us, but there is a bleſſing promiſed unto the due performance of it. The aſſumption is as cleare, and thus wee prove it. If falſe churches have not the promiſe of Gods preſence, they cannot from the word of God expect his bleſſing upon what they doe, but the firſt is true,* Ergo, *the ſecond. The Major which is only controverſall we prove thus. If every falſe church be an Idoll,* Exod. 20. 4, 5. *And God require his people to come out thence,* Rev. 18. 4. *threatned to deſtroy it,* Rev. 20. 8, 9. *and will doe it, and promiſe his preſence unto his true church,* Mat. 18. 20. *Then he is not preſent in the falſe: But the firſt is true, therefore the ſecond.*

CAN Szzy. §. 3. pag. 59.

ANSWER.

You ſtruggle hard, as all men may perceive, but ſet not one foot forward. Our Church is an idoll, therefore wee muſt not hold communion with it: God hath promiſed no bleſſing to his ordinances therein, becauſe the Church is an Idoll. This is your circle wherein you walke up and down. But to helpe you out of this mire, if it may be: 1. Where you take it for granted that our Church is falſe, and therfore Chriſt is not preſent with us; we on the contrary are aſſured, that we are a people in covenant with Chriſt, to whom hee hath committed his heavenly oracles, and ſeales of the covenant, amongſt whom he feedeth his flock in greene paſtures, and

Rom. 3. 2. Can 1. 6. Rain. *de idolola. l. 2. c. 1. p. 2.*

causeth them to lye downe by the still waters, with whom he is present when they meet together. He hath set up his tabernacle amongst us, and dwelleth with us, and watcheth over us, and worketh by his Ministers, not only to call men unto salvation, but to nourish and build them forward unto life everlasting. We are separated from Idols, wee heare the voice of the true shepheard, and follow not strangers, but fly from them; we believe in the Lord Jesus Christ for salvation, and worship him sincerely, according to his will. He standeth at the doore knocking, and to such as open unto him hee commeth unto them, and they sup with him, and he with them. And therefore Christ is our Shepheard, our King, our Saviour, and of his rich grace and love doth embrace us as his people, and the flock of his pasture, heareth our prayers, and accepteth our service. This is our glory that Christ is ours, and we are his, and it were better for us to dye, than that our glorying herein should be made void.

Mat. 18. 20.
Exod. 20. 24.
Psal. 134. 3
Ioh. 10. 4. 5.

Secondly, seeing this tearme, False Church, is so familiar with you, we will consider what it meaneth, and how farre it doth stand true, that God hath made no promise to blesse things done in a false Church. These words, True and false Church, are used oft to signifie, as much as pure and corrupt, sound and languishing Church. And as there is scarce a Church so pure, which hath not some impuritie, nor so true, which hath not some falshood admixed: so there is no Church so false or impure, which hath not somewhat of God, or some supernaturall Christian truth within it. For if no supernaturall Christian truth bee received or professed, there is no Church. Infidels being cleane without the Church, deny and utterly reject the principles of Christianitie. Heretikes or false Christians, in respect of generall truths which they openly professe, are Christians, or of the Church, but in respect of their particular errours, condemned of all men that be of sound beliefe. A Church is not to be esteemed false for some corruptions, nor impure for some disorders, no more, than we account him a sickly man who now and then findes some wearinesse or distemper. Neither is a Church to be accounted true, because of some truths which they professe, worship, which they practise, or use of the Sacraments, which they retaine. The notes of a pure Church are, intire profession of the Gospell, and saving truth of God, the right

Act. 2. 41, 42, 46.

use

uſe of the Sacraments, holineſſe of converſation, the ſound preaching of the word of life, fervent and pure calling upon Gods name, ſubjection to their ſpirituall guides, whereby they may bee directed and built forward in the wayes of life, mutuall communion in the ordinances of worſhip, and Chriſtian fellowſhip with all Saints, and true viſible Churches of Jeſus Chriſt. Eph. 4.11,12.

Thoſe Churches to which all theſe notes agree truelie, are to bee eſteemed pure in their meaſure: but thoſe to whom all doe not agree, or not ſo truely, they are to be eſteemed leſſe pure or true, and that in compariſon more or leſſe according as more or fewer of theſe notes, common, ſpeciall or proper, ſhall be found more or leſſe pure amongſt them.

Where all theſe notes are to be found purely, the Church is excellent for degree, pure and famous; where any of theſe is wanting or impure, the Church is ſo much defective or impure, though it may be pure in compariſon of others.

The profeſſion of the true faith, and the framing of our life and converſation according to the direction of the word, with the right adminiſtration of the Sacraments and comely order, are ſignes of a Church in a good ſtate and condition. But it may fall out, that the profeſſion of faith alone by publike preaching and hearing of the word, adminiſtration of the Sacraments, prayers and thankſgiving doth take place, when good order is neglected, and it life degenerate from the profeſſion: for in this caſe ſhe ceaſeth not to be the true CHVRCH of Chriſt, ſo long as it pleaſeth him not to give her a Bill of divorce. Acts 14.22.23,27. Ier.4.22. Mat. 13. 14, 15. Iſa. 30. 9, 10, 11. & 5.7,8,9 &c.

True doctrine in all points, and the due and right adminiſtration of the Sacraments in all things according to the word both for ſubſtance and circumſtance, is the note of a pure Church, and in good plight. But true Doctrine in the maine grounds and Articles of faith, though mixt with defects and errours in other matters, not concerning the life and ſoule of Religion, and the right adminiſtration of the Sacraments for ſubſtance, though in the manner of diſpenſation ſome things be not ſo well ordered as they might and ought, are notes and markes of a true and ſound Church, though ſomewhat craſed in health and ſoundneſſe, by errors in doctrine, corruptions in the worſhip of God, and evils in life and manners.

A falſe Church is that which holds neither the truth of faith

intirely, nor the integrity of divine worſhip, nor comely order which God hath appointed for the government of his houſe, nor holineſſe of converſation. But addeth to the Articles of faith, to that which is worſhipped, and to the ſubſtantiall means wherby God is worſhipped, and to the holy Commandements, which God hath given for the direction of his people, or detracteth and perverteth the right ſenſe of faith, not conſidering that which is worſhipped as is meete, mangling the Ordinances of God, and transforming the lawfull manner of worſhip into another forme, and inverteth the holy Commandement by corrupt gloſſes and ſiniſter interpretations, which deſtroyeth the life and power of godlineſſe.

One falſe Church may bee more corrupt and rotten than another, as being more deepely tainted in matters of higher importance and more generally than another: as ſome may bee corrupt in matters of faith, others in doctrine and worſhip both, and ſome in all the particulars mentioned. Thus *Iſrael* worſhipped God and the Calves, yea the Lord and *Baal*.

Ier. 2. 11, 13. 2 Reg. 16. 3. 1 Reg. 18. 21. Ezek. 16. 20

And as one falſe Church may be more corrupt than another, or at one time than another: ſo one falſe Church may have more of God in it than another, and at another time. For the leſſe grievous the errors are which the falſe Church holdeth, or the leſſe abominable the idolatry which it maintaineth, the more divine truth it embraceth, the more effectuall is that worſhip of God which it retaineth.

The true Church of God which is comparatively pure, may be called falſe though improperly, in reſpect of that corruption in doctrine and manners, errours, ſchiſmes, diviſions, ſuperſtition or prophanenes, which through humane frailty and negligence cleaveth unto it.

Hen. Ainſ. 2. part *page* 62. Did not the Prieſts, rulers, and people condemne the Prophets of God ſent in all ages: and was not Ieruſalem the holy City & ſeate of the Prieſt-hood guilty of their bloud? *Luke* 13. 33, 34. was not vile and groſſe Idolatry practiſed often in *Judah* and *Jeruſalem* by the Prieſts and Princes? Ezek. 23. 11. Did not *Iuda* forſake the Lord and turne their faces from his Tabernacle, ſhut the doores of his houſe, quench his Lamps, and neither burn Incenſe nor offer burnt offering in the Sanctuary, unto the God of *Iſrael*? 2 Chro. 29. 6, 7. *Uriah* the Prieſt made an Altar Idolatrous like that in *Damaſcus*, and polluted Gods Worſhip in the Temple, 2 Reg. 16. 10, 11, 12, 16. *Paſhur* the ſonne of *Immer* the Prieſt being Governour in the Houſe of the Lord perſecuted *Ieremie* for preaching the truth, *Jer.* 20. 1, 2. and himſelfe propheſied lyes, ve. 6. See *Ier.* 32. 31, 32, 33, 34, 35, 36. *Mic.* 3. 11. *Mal.* 2. 8, 9.

And

And a false Church may comparatively be called a Church true or pure in respect of them that be more grossely defiled, as it hath more truth and purity in it.

Also the true Churches of God have sometimes bin distinct visible societies from the false Churches, and by many degrees in themselves more pure from tincture and infection, than at other times and some others have beene. As in the dayes of *Abiah*, *Judah* was by many degrees more free from pollution than afterwards.

In *Pauls* time the integrity of *Rome* was famous: *Corinth* many wayes reproved: They of *Galatia* much more out of square. But the true and Orthodox Church hath sometimes beene so mixed with others in outward society, that it hath beene hard to find in the whole world a distinct Congregation of sound and intire professors of all supernaturall truths, who joyned in the use of Gods Holy Ordinances, but the members of the true visible Church were dispersed and scattered, and mingled with false Christians or false worshippers in society, and the true Church lay hid in the false.

Now to apply these things.

1. If by a false Church you understand a Church erring in points of faith exceeding dangerous, and corrupting the pure worship of God with reall Idolatry, with whom the faithfull may not lawfully hold Communion: yet then that which they have of God amongst them, though not rightly administred, is effectuall by the blessing of GOD according, to promise.

As Baptisme administred by the Heretikes holding the forme of Baptisme, and of Popish Priests, is true Baptisme, and not to be reiterated. For one and the same society may in one sense have somewhat of the true Church, and in another bee the Synagogue of Satan: and their Ministers exercise the Ministery and service of Christ, when they themselves bee the bond-slaves of Satan. It is true, God threatens to destroy such societies, and is highly displeased with the service that is done there as such, because it is not done as it ought: but as he is pleased to continue his Ordinance, so he is pleased to give it force and validity according to his institution. And it is not strange that God should bee displeased with a thing not done according to his institution, when the institution it

selfe

ſelfe hee doth approve and bleſſe to ſome according to his free covenant.

2. If by a falſe Church you underſtand a Church maimed and corrupt with errors in doctrin and manners, neglect of diſcipline, diſorders in Miniſters and people, then as occaſion may bee offered *Chriſt* hath bound the faithfull to bee preſent at his ordinances in ſuch Aſſemblies, and promiſed to bleſſe them that draw nigh unto him therein.

1 Cor. 3. 3.
1 Cor. 6. 1, 2.
2 Cor. 10. 10.
1 Cor. 15. 12.
1 Cor. 5. 1.
1 Cor. 11. 19, 20.

In the Church of *Corinth* there were Diviſions, Sects, Emulations, contentions and quarrels; going to Law one with another for every triſle, and that under Infidels. *Pauls* name and credit was deſpitefully called into queſtion there, the reſurrection of the dead was denyed by ſome; that wickednesſe was there wincked at, which was not heard of among the heathen; the Lords Supper was horribly profaned, things indifferent uſed with offence, Fornication not repented of, and idolatry practiſed in eating meats ſacrificed to Idols in the Idoll Temple. And all this notwithſtanding, the aſſemblies were kept, the faithfull frequented the Ordinances and God did bleſſe them according to promiſe. *Epheſus* was extreamly decayed in her firſt love, and though threatned to have her candleſticke removed unleſſe ſhe repent, *Chriſt* doth never lay his charge upon the faithful to depart from his Ordinances. Of *Laodicea* it is ſaid, that ſhe was neither hot nor cold, and then we may eaſily conceive ſhe was overgrown with corruptions, the proper fruits of negligence, ſecurity, ſelfe conceitednesſe, *&c.* For which unleſſe ſhe repent, a terrible judgement is denounced againſt her: and yet the faithfull are never exhorted to flee from her ſociety, but to repent of her ſinne, and the promiſe is made for encouragement, that if they open unto him, hee will come in and Suppe with them, and they with him.

2 Cor. 12. 20, 21.
Ambr. in 1 Cor 11 They ſtood ſtriving for their oblations. *Hier.* in 1 Cor. 11. *In Eccleſia convenientes oblationes ſuas ſeparatius offerebant.*
Apoc. 2. 4, 5, 6.
Apoc. 3. 20, 21.

Apoc. 2. 20.

If by a falſe Church you underſtand a viſible ſociety, wherein the farre greater part is corrupt in the profeſſion of Faith concerning the Articles of Religion, and in the worſhip of God, by adding and detracting in the ſubſtantiall meanes, and transforming the object of worſhip it ſelfe; corrupt in the calling and ordination of Officers, the forme of government, the Officers ſet a part for the worke of God, and the lives and converſations of the members of that ſociety: If in this ſenſe the falſe Church bee taken, then it may and hath fallen out for a long-

long time together, that the true Church of God hath lyen hid in the false, and that by Gods allowance and approbation, in which case the LORD commanded the faithfull to bee present at His Ordinances, and promised His blessing unto them, though administred in a corrupt Church and after a corrupt manner.

Field of the Church lib. 3. cap. 8.

The true Church in corrupt times hath been mixed with the false, not as actuall members of that society as corrupt, but as they have been hid in that society, as good Corne overtopped with Weedes; or a little gold or purer metall in a great clod of Earth; God of his infinite mercy so providing for and preserving his poore people.

In time of the Iudges the *Israelites* did every man that which seemed good in his owne eyes, that is, worshipped God as hee pleased. The Prophets testifie, that the Church did not only faile in *Israel*, but in *Iudah* likewise. I have brought up Children and they have rebelled against me. Ah sinfull Nation, a people laden with iniquitie, a corrupt seede. How is the faithfull Citie become an Harlot! Thy silver is turned into drosse, and thy Wine mixed with water. They shall be confounded because of their Oakes wherein they delighted. The Land (*viz.* of *Iudah*) is filled with Idols, they worship the worke of their Hands, the Priests said not, where is the Lord? and they that should minister the Law, knew mee not saith the Lord. *The Pastors also offended against me, and the Prophets prophesied by* Baal, *and went after things, that did not profit. My people have changed their glory for that which did not profit. My people have committed two evils; they have forsaken me the fountaine of living waters, to digge them pits, even broken pits, that can hold no water. The house of Israel is confounded, they, and their Kings, and their Princes, and their Prophets,* saying *to the wood, Thou art my Father. All of you have forsaken me,* saith *the LORD,* Her treacherous Sister *Iudah* feared not, but went and played the Harlot also. The backe-sliding *Israel*, hath justified her selfe more than treacherous *Iuda*. And as shee was thus horribly corrupted with Idolatrie, so with profanenesse, impenitency, impudencie in sinning, rebellion, stubbornnesse, oppression, and what not? But when all things were thus miserably disordered, the faithfull in *Iuda* did not separate themselves from the Ordinances of Religion, or withdraw themselves into a distinct

Iudges 1.76. *Sept.* ἀνὴρ τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ *Ad hujus loci similitudinem legitur in Sederzata sic, extitit seculum absq; rege.* Ioseph. lib. 5. c. 2. 1 Reg. 19, 10. Rom. 11, 3, 4. Hosea 4, 1, 6. 2 Par. 13, 5. Isa. 1, 2, 3, 4, 21, 22 29. Isa. 57, 3. Eze. 14, 5. Ier. 23, 8, 14 Lam. 4, 13, 14. Ier 2, 8, 11, 13. *Sept.* οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἐπίσταντο με τῇ βάαλ. Verse 26, 27 Verse 29.

Ier. 3, 8, 11, & 11, 13, 14. Ezek. 16, 46, 47, 48, 51, 52. Ier. 5, 1 & 6, 13, & 7, 28, & 9, 1. Isay 57, 3, 4.

visible societie from the rest. In the age before our Saviours time it grew exceeding wicked againe. But neither did our Saviour, nor his Disciples before his death take upon them to erect a new visible Church altogether distinct from the erring Synagogue, but lived in that Church and frequented the Ordinances, neither as absolute members of the Synagogue, nor yet as the visible Church distinct from it. But as visible members of that Primitive Church from which that Synagogue had degenerated.

Mat. 8. 4. Mat. 5. 36 Luke 7. 4, 5, 9. Mat. 4. 23. Mar. 1. 21. Luke 4. 6. Iohn 18. 20. Luke 2. 22, 37, 41. *Iun. animad. in Bel. contr. 4. lib. 3. c. 16 ſ. 14.*

In the New Testament, the Apostle telleth us the mysterie of iniquitie began to worke in his dayes: whereby he understands not common heresies, and corruption of manners, but some great and hidden thing begun in the Apostles time to creepe on by degrees, not suddenly to vanish, but to continue for many ages, and to grow into an exceeding high mountaine. As the mysterie of godlinesse, which began presently after the fall, took it complement by degrees, and that at a certaine and appointed time: so it was in this also, which at the first was small, but grew as things durable by degrees into an exceeding huge bignesse. The spirit hath foretold, that there should come an Apostasie or defection, not from the *Roman* Empire (for that was not opposite to Christ) but from the faith, and that not light or in some particular point, or for a short time (for such Heretickes there had beene already) but grievous, generall, and of long continuance.

2 Thes. 2. 7. Revel. 17. 5. *Iniquitas ſed myſtica id eſt, pietatis nomine palliata. Gloſſ. ordinar.* Syr. *Myſterium iniquii jam incipit efficax eſſe.* ἐνέργεια *eſt vis certa operandi, non autem ſignificandi. Cham. panſt. tom. 2. lib. 16. cap. 7.* *Heſych.* ἐνεργεῖται κατασκευάζεται, *præparatur, adornatur, inſtruitur.* συγκλὲ *quoddam doctrinæ, quod ſi* ὅλως *ſumptum contrarium ſit fidei, Cham. panſt. tom. 2. l. 16. cap. ſ 5.* 2 Thes. 2. 3. Heb. 3. 13. Matth. 13. 25, 39. 2 Cor. 11. 3. 13, 15. *Iun. cont. 4. lib. 3. cap. 16. Generalis deceſſio ſeu Apoſtaſia dicitur univerſalis aut continuus. Univerſalem negamus fore, ſemper igitur erit Eccleſia, quamvis latens. Continuam fore affirmamus, ut affirmat* Paulus. Ier. 28. 16. & 29, 32. Sept. ἀποστασίαν Deut. 13. 10.

That which the Prophet *Ieremy*, when he speaketh of false Prophets and their Prophecies, calleth סרה, that is, as the 70. translate it, and the thing it selfe requireth, a declining, a revolt or Apostasie, not every one, but that to which the authority of the true God is pretended.

And so the departure from the faith is not a revolt to Gentilisme, but a giving too easie heed and attention to some doctors professing, yet indeed corrupting the Christian Religion. As when it is said of *Paul*, that he taught Apostasie from the Law, the meaning is not that he had revolted to the *Gentiles*,

1 Tim. 4. 1, 2. *Aug. De Civ. Dei l. 16. ca. 19. Quem refugam vocat, utiq; a Deo vero.*

or denyed the Messias, or the Law or the Prophets, but that under pretence of the Messias he had polluted the purity of the doctrine of the Law and the Prophets. This Apostasie then was small in beginning, encreased in time, and grew greater and greater, not perceived at first, not oppoſed by godly men, it poſſeſſed the ſucceſſors of holy Teachers themſelves. This corruption of the faith was ſo brought in by degrees, that the moſt vigilant could ſcarce diſcerne it, when it was firſt ſowed. The ſucceſſors of Godly men received it, and the godly themſelves for a great while groaned under it, for it was a clandeſtine Conſpiracy and oppoſition of the faith, not directly but obliquely, not in expreſſe tearmes but by conſequences.

Acts 28.22. *Non ſtatim deſilitur a bonis initiis ad malum finem, ſed per gradus pedetentim deſcenditur.* P. *Ramus Epiſt. ad Carolum Lotharing.* an. 1570. *De quindecim a Chriſto ſeculis, primum vere eſſe aureum, reliqua quò jam inde a principio longius abſcederent, eſſe nequiora atq; deteriora.* *Uſſer de ſucceſſ.* ca. 1. S. 8. *Myſterium iniquitatis peragi cæperit, ut mirandum non ſit, ſi ſeculis ſubſequentibus, nonnulla doctrinæ pontificiæ zizania ſenſim & ſine ſenſu ſuccreverint, a veteribus illis, aliud præſertim agentibus, minus animadverſa.* Euſeb. *Hiſt. l.* 3. *cap.* 32. *& lib.* 4. *cap.* 22. *Edit. Græc. Niceph. Hiſt. l.* 4. *ca.* 1. *Neque eorum qui præceſſerunt virtutem aſſecutos, neque ita ſimplicem, ut magiſtri eorum, eruditionem conſecutos eſſe.*

So that of the firſt fifteene ages of the Church of the New Teſtament, that cannot be denyed which *Carolus Lotharingus* the Cardinall uttered in *Pariſiâ reſponſione*; That the firſt was golden, but the reſt, the further they departed, the worſe, and more corrupt they were. Whiles the Apoſtles lived the Church remained a Virgin, pure and uncorrupt: but within the three firſt ages from the riſing of the Goſpell, her health was craſed by errors in doctrine, ſuperſtitious abuſes crept into the worſhip of God, breach of comely order in Government, and offences in life, whereof we finde the Paſtors to make large complaint. It cannot be denyed but that they that ſucceeded the Apoſtles did excell in Piety and Godlineſſe, but withall it is moſt certaine they did neither attaine the vertue of them that went before them, nor teach ſo purely and truely as their maſters and inſtructors, as *Nicephorus* obſerveth; And what is ſaid of *Homer* in another matter is not unfitly applyed to this purpoſe, few Children are like to their Parents.

The liberty of mans will and dignity of workes was too much advanced: Many thought the ſoules of the juſt ſhould not ſee God untill the day of judgement. The Sacrament of the Supper was miniſtred to infants, which abuſe is reformed

by the Church of *Rome* her selfe: They dipped the Sacramentall bread into the Wine sometimes, and so administred them together. They carryed it home with them, and laid it up in Chests to be received privately; Wine was mixed with water in the administration of the Sacrament of the Supper. Deacons

Clem. Alex. *strom. lib.* 1. T. C. *repl.* 1 *pag.* 74. *Maldonat. in* Io. 6 *Cypr. de lapf.*

Iustin. Mart. apolog 2. Cyp. *lib.* 2. *ep.* 3 *ad Cæcilium* or *ep.* 63. *& epist.* 48. Hieron. *in Mar. cap.* 14. *Polydor. de inventor. rer.* lib. 5. *cap.* 91. *Iust Mart. qu.* 155. Basil. *de Spir. Sanct.* Of the controversie about the Feast Easter, See *Euseb.* lib. 5. cap. 23. *Sozom.* l. 7. cap. 19. *Socrat. l.* 5. *cap.* 22. Altars brought into the Church by *Sixtus* the second about 265. 86. *Stwide Apol. art.* 3. *div.* 26. Tho. Beacon. 3. *vol. Sup. print. Lond.* 1562. Which others thinke came into the Church about the yeare, 590.

preached, Women Baptized, Baptisme was stained with superstitious rites and Ceremonies in daily use, many rites and Customes practised which had no ground in the Word of God, and sundry things observed as Apostolicall, which were directly contrary to the Apostles Doctrine or example. Within two hundred yeares after Christ, there was crept into the Church many idle Ceremonies, and the simplicity of Christs Ordinances refused. Each man as he had either credit or authority, presumed of himselfe to adde somewhat to Christs institution, and the flesh delighting in her own devices, delivered the same with a strait charge, as if Christ Himselfe had taken order for it. In *Tertullians* time we may find many strange inventions taken up in Baptisme. Three dippings in the Water; Tasting Milke and Hony; Abstaining from all other washing for a seven night after. In *Cyprians* time there was consecration of water, and such estimation of oyle, that no man was thought to bee a Christian, that was baptised without it: of the memorials of Martyrs; and what blemishes appeared in the conversation of Christians, who list may read in *Cyprian* and others.

Tertul. de Coron. Milit.

Cyp *ep.* 72. *ad Bonifacium.* Cyp *ep.* 34 Cyp. *de lapf. S.* 4. Euseb. *Hist. l.* 8. *c.* 1

In the three ages following, though the doctrine of salvation and substance of Gods Worship, was maintained in all fundamentall points, and the Omnipotency of the Pope was not knowne, nor Images worshipped, the Scripture was read and Prayers made in a knowne tongue; the Sacrament of the Supper was administred to the People in both kindes; men women and Children had free liberty to read the holy Scriptures, the Sacrament was not adored, nor the doctrin of Transubstantiation heard of. Neverthelesse manifest seeds of Antichrist-

Sabel. Enead. 7. l. 4. *Nuda fuit ab initio omnis ceremoniarum ratio, plus pietatis habens quam apparatus.*

Osiand. Hist. Eccles. cent. 3. l. 3. cap. 11 *Paulatim ceremoniæ auctæ sunt, hominum superstitiosorum opinionibus.*

tichristianisme were sowed and began to appeare in some strength. The state of the Church was lamentable, the corruptions many and great, both in respect of doctrine, worship, government, and holinesse of conversation. The Pastors of this age spake more unwarily of justification, and grace, than was meet, prayer for the dead was ordinarie, the foundation of prayer unto Saints, was laid and defended by the teachers themselves, with overgreat zeale, in the superstitious vigils, and frequenting the Sepulchers of Martyrs. The former prophanation of the Sacraments by superstitious rites much increased, some whereof are abolished by the papists themselves. Libertie is taken from the Ministers, the Bishops contend among themselves, with ambition, hatred, affecting high titles and precedencie, more than the good of Gods Church, the pleasure of peace and securitie tooke away all care of godlinesse. Now they seeke the reliques of Saints, goe on pilgrimage to Ierusalem, consecrate Temples to Martyrs, esteeme it more religion to build certaine places and to pray in them, than in others, and to live by prescriptions and will-worship of Monkes, &c. than to walke according to the rule of Gods Word. Now they give themselves to corrupt religion, with idle and impure rites: Images that were not mentioned in the first and second ages of the Church, in the fourth, fifth, and sixt age, were brought into the Church in some parts, painted upon the walles, retained for Historicall and Rhetoricall use, to informe the understanding, and stirre up devotion, and of some began to be worshiped, which *Gregory* himselfe disliked. Monkes kept the communion at home, and wanting a priest, communicate themselves. No publike assemblies could be found, in which the ordinances of God did flourish intirely. *Augustine* complained of the multitude of rites and ceremonies which were in his time, wherewith the Church was grievously burdened; but in the ages following was much more intolerable. Of the particular slips and errours of the ancients it is needlesse to say more.

Here I would demand, was this Church all this while

Magdeburg *cent.* 4. *cap.* 6. *col.* 440. *Sub inde magis magisque traditiones humanæ cumulatæ sunt*, Per. *in Rom. fer.* 106. Aug. *Enchirid. cap.* 110.

Chrys. *tom.* 4. *ad pop.* 66. *in* 1 *Cor.* 16. *hom* 43.

Cham. *panstr. tom.* 2 *lib.* 20. *c.* 5. *sec.* 19.

Whitak. *de Pontif. Rom. Præf. ad auditores sec.* 5.

Brightm. *apoc. s.* 4. 7. & 12, 6, 13, 15.

Socrat. *hist.* 7. *c.* 11. About the year 430, the Romane and Alexandrian Bishops left the sacred function, & degenerated into secular rule, Euseb. *de vita Constant. l.* 4. *c.* 40, 43.

Socrat. 4. 1. *c.* 8, 22, & *l.* 4. *c.* 18.

Arnob. *adverf. Gent. l.* 8.

Origen. *cont. Cel. l.* 7. *Conc. Elib. c.* 36. *Calfh. against Mart.* Pref. to the reader. Chamier. *panstr. t.* 2 *l.* 16. *c.* 7. *sec.* 6. Bill. *Christ. part.* 140. *pag.* 351, &c. Gregor. *l.* 7. *ep.* 53. *ad Secund. in* & *l.* 9. *ep.* 9.

Aug. *epi.* 118, 119. See *Caranz. sum. Concil. fol.* 43. *Iustin Martyr, Tertullian, Clemens Romanus, Lactantius* and others, were of opinion, that no particular judgement passed upon the Saints, untill the last day, *Sixt. Sen. Biblioth. l.* 6. *an.* 345.

thus corrupted, the true church of Christ or a false? was the true worship of God performed in these assemblies the true worship, or was it pernicious Idolatry? If a true Church, then a societie, wherin corruption of Doctrine and of the Sacraments, hurtfull Ceremonies, dominion and pomp of the clergie, new orders and functions of the Ministerie, is to be found, may be the true Church of God. And what then can you object against the Church of England, to prove it a false Church? If a false Church, then either the faithfull were bound to avoide all societie and fellowship with it in the ordinances, which a sober minded man will not affirme: or all communicating with a false Church in the ordinances of God, is not pernicious idolatry. The faithfull which lay hid in this corrupted state of the Church, and did partake in the ordinances of worship, were never held and reputed Idolaters.

T. C. repl. 1. pag. 73

Fulk answer to the *Rhem.* in Eph 4. 13 All the true Bishops of the primitive Church for six hundred yeares and more, after Christ, in all necessary points of doctrine agree with us, and therefore were ancestors of our Church. In the later times also for every age wee can name divers pastours and teachers even in the most darke times, &c.

Calfeh. against *Mar.* preface to the reader.

In the ages following the mystery of iniquitie did grow amaine, for the worship of Images first began, and after was concluded, the Pope obtained to bee called head of the universall Church, Saints were invocated as Mediators, the Communion was mangled and delivered in one kind, the merit and dignitie of workes advanced to the prejudice of Gods grace; the doctrine of reall presence, and orall eating of Christs flesh in the Sacramant by good and bad, and the adoration of the Eucharist, was taught and received. These grosse corruptions prevailed for a time in the Church, before they were concluded upon in Synods or Councels, opposed by some, condemned by others, and manfully withstood, especially the worshipping of Images. During which time the faithfull who condemned these abominations did lie hid in the Church, keeping themselves undefiled from these errours, but separated not themselves from the ordinances of grace, nor gathered themselves into a distinct body.

Greg. *epist. l. 7, indict. 2, c. 109.*

Concil. Nicen. 2, but that Councel was not generally received. *Sigeb. in an.* 755.

Roger Howden continuat.

Beda anno 793.

Feild of the church *l. 3, cap. 8.*

See *Calfehil* against *Mart. art. 3. p. 58, 69, &c.*

After these abominations were concluded, the first that separated themselves were the *Waldenses*, *Albigenses*, or poore men of *Lyons*, who withdrew themselves from the societie of the Romane Synagogue, and worshiped God in distinct

Bilson Christian subject, part 4, page 316, 317. This was about the yeare of our Lord 1160. See *Vsser de success. Eccles.* History of the *Waldenses*, *Paltha Lydia hist.* Chaloner *credo Eccles.* part 2, sect. 2.

com-

companies according to his will. These are reported to be men of found life and godlineſſe, by the teſtimonie of very enemies themſelves, notwithſtanding they were moſt ſhamefully traduced, and grievouſly perſecuted for Chriſts ſake.

But after this ſeparation made by them, divers other godly men did patiently endure the tyranny of Antichriſt and groaned under that heavie yoake, bewailing the miſery, and reproving the ſinnes of the time; ſought to reclaime others, and labour to keepe their owne ſelves free, but did not actually ſeparate from the ſocietie. And this (as the learned judge) was done, if not by Gods commandement, at leaſt by gracious indulgence. Vntill the time of the Trent Councell (ſaith one) the Church although oppugned with errours and deceits of divers kinds, oppreſſed with tyranny, did not patiently endure the tyranny of the Pope, and the impudency of the Fraterculi. And though oftentimes before they had thought of ſeparation, yet they could never effect it, untill that was fulfilled which the Scripture had foretold.

It is here to be further noted, that neither the *Waldenſes*, who firſt ſeparated, nor the reformed Churches which in after times caſt off the yoke of Antichriſt, and aboliſhed his Idolatry, did make ſuch a pure and perfect reformation in all things as was to be deſired. And therefore if they be meaſured by your meat-wand, they muſt all lye under the cenſure of falſe and idolatrous Churches, who worſhip God with a falſe and Idolatrous worſhip, or elſe you muſt confeſſe your great words of falſe Church and falſe conſtitution to bear no weighe, or to be a meere ſlander.

If you will tel us diſtinctly what you mean by falſe Churches you ſhall ſee your whole building to fall of it ſelf. For, if you underſtand thereby every Church, that labours under ſome diſorder, or corruption in gathering and conſtitution, doctrine, or diſcipline it is apparently falſe. If you mean that the better part may not oftly hid under the worſer, the true Church in the corrupt, which may joyne in the uſe of Gods holy worſhip by his approbation and with promiſe of bleſſing, then the propoſition is croſſe to the maine current of Scripture. If by a falſe Church you underſtand that whoſe doctrine and worſhip is corrupt in the very maine grounds and eſſentials of faith and worſhip neceſſary to ſalvation, your aſſumption hath no truth in it.

If ſheepe in a paſture, where venemous hearbs are mixed with wholſome, can by the inſtinct of nature make choiſe of that which is proper for them, and abſtaine from the contrary; what marvaile is it if the flocke of Chriſt, who know the voice of the true Shepheard from the voice of ſtrangers, ſhould by the guidance of Gods aſſiſting ſpirit doe the ſame, *Chalon. credo. Cameron. de Eccleſ. ca. de ſchiſm.* See *Field* of the church. *l. 3. ca. 6, 8.* Carleton *deſcript. ca. 1, p. 8.*

May you therefore be pleased here to take notice of that which you observe, as a cleare difference betweene truth and falshood, betweene Christs institutions and mens inventions. Whatsoever God will have us to doe or not to doe, hee layes downe the same openly, precisely, manifestly. All the words of his mouth, are plaine to him that understandeth. The Spirit speaketh expressly, *&c.* that the truth is simple and plaine. Ethnicks by the light of nature, could sufficiently see into such things, one of them touching this matter saith thus, The truth is simple and plaine, and needs not varietie of windlaces. Another of them hath these words, That phrase or form of speaking hath truth in it, which is common and used of all, having in it nothing craftily devised, neither cloaking some other thing than is professed. Contrariwise when Satan speaketh by his instruments, he speaketh so ambignously, and cloakedly, that one knoweth not how to take it, nor which way to apply it. And so you goe on in many words to the like purpose, which if you will apply to your owne manner of disputing and alledging testimonies, You shall discover your selfe to be the deceiver, who affect ambiguous and equivocall speeches, and seeke by mists, and fogs of strange and unusuall arguments and sentences wrested to a contrary sense, to blinde the eyes, and puzzell the understanding of the simple: For you hide your selfe under the termes of, false [illegible]ch, false ministery, false Prophets, false worship, flying fro[illegible] latry, taking heed of idols, *&c.* which you have taken u[illegible] in a peculiar sense; and running along in that straine, you pervert the Scriptures, wrong Authors, confound things to be distinguished, dispute sophistically: and whiles you boast of cleare proofe, divine precepts, example and practice of forefathers, from the first age of the world hitherto, positions holden in all Schooles, written in all books, preached every day in Sermons, taught in all Churches, you doe only raise a dust to daisle the eye: for let the matter be looked into, and you have neither precept divine, nor example of godly forefather to justifie your separation. What you teach hath beene ever-

CAN Stay. ag. §. 4. p. 33, 34.

Prov. 8, 7

1 Timothy 4. 1

Cyp. *Epist. ad Pom. cont. Epist. Stepha.* It commeth of too much presumption and frowardnesse, that a man had rather defend his owne, though it be false and nought, than yeeld to anothers deeds and words.

Resist not truth to maintain your credit, God will surely revenge it, *Bilson* differing, part 1, page 69.

Contigit sæpe ut idem pastor sit vere pastor, & non sit vere pastor secundum vocationē ligitimām; non vere pastor, secundum administrationem, operationemque ipsius. Hieron. *ad* Heliodor.

Non omnes Episcopi sunt episcopi: attende Petrum, sed Iudam considera Grat. 2. q. 7. c. *Non omnes. Ecclesia aliquando visibilis est, non tantum cum defectibus multis in doctrina, disciplina, sacramentis, & administrandi ratione, sed etiam cum variis impuris misturis: ita ut Ecclesia sit visibilis, cum tamen ecclesia talis, qualem in omnibus sequi tuto possimus sit invisibilis. Ames* Bellar. *enerv. tom. 2. lib. de Eccles.*

more

more condemned in Schooles, cryed downe in Sermons, disallowed in all Churches of the Saints, from the very beginning to this day.

CAN. Stay. Sec. 5. pag. 41, 42. & Sect. 6. pag. 86

To heare Antichristian Ministers in their unlawfull assemblies, is superstition and will-worship. Therefore it is sin to do it. The first proposition is grounded upon Levit. 10. 1, 2. *and the same is without exception. The second proposition is thus proved.* 1 *From the nature of superstition which is as* Zanchie *describes it, a taking into the worship of God more than he requires in his worship.* 2 *According to the Schoolemen, that is superstition, when divine worship is not exhibited, either to the person it should be, or not in the way or manner it ought. And this is held to bee a sound truth by all Orthodox Divines.* 3 *This hearing cannot be free of superstition, in regard men are present at false worship. The which presence (as the learned write) is a certaine communication therewith.* 4 *It is a great superstition to approve, countenance, or give honour to any of the wayes of Antichrist.* 5 *They that are sincere christians (saith* Bucer*) cannot abide any thing that is his, &c.* 5 *It is vitious and superstitious to symbolize with idolaters. The Scriptures forbidde it, and the Saints in all ages have carefully shunned it.* 6 *Superstition is committed, when more estimation is had of a thing, more dignitie and excellency placed in it; and more regard had to it, than God alloweth, or can stand with his Will.*

Li. 1 de cult. extern. oppos. col. 501, 502
Aq. 2. 2e q. 92, art. 1

Idem sect. 5. pag. 75 Whosoever takes to himselfe a practice, which is not grounded on Gods word, and is strict therein, hee is just overmuch, and presumeth above that which is written: and this is their ease who heare unlawfull Ministers for edification.

And a little before in the same page. The hearing spoken of, is a spirituall eating with Idolaters; and men cannot receive the food without pollution. And page 80, 81. Here in men worship God, but in a way and meanes which Idolaters will have instanced.

ANSWER.

You rowle the same stone up and downe. Is there any thing here for substance, but what hath beene repeated oft;

but not prooved once? You talke of superstition, false worship, idolatry, giving honour to the wayes of Antichrist, and such like great abominations. But if we call for proof of these accusations, you are glad to fly off, and to play least in sight. Superstition, false worship, idolatry is unlawfull, that you can say, and no man will deny it. But that it is false worship, idolatry, or superstition to hold communion in our assemblies in the ordinances of grace, in this if your bare word, will not be received, here is nothing to beare you out.

This reason therefore, that is, for the substance thereof nothing but a new furbishing over of the same broken stuffe, might well be passed over in silence. But lest the credulous reader should conceit it is slighted, because it containeth some matter of importance, I will in few words lay open the weakneſſe and vanitie thereof. First you translate the Schoolmans words (*vel cui non debet, vel non eo modo quo debet*) very improperly, when divine worship is not exhibited, either to the person it should be, &c. and indeed make his speech absurd or senseleſſe. For it was never imagined to be superstition, not to exhibite divine worship to God, but Atheisme or prophaneſſe rather. You say, *superstition is that which is done supra Statutum*, when more estimation is had of a thing, more dignitie placed in it than is meet; which is contrary to the not exhibiting of divine honour to God: but this is your common practice. 2. Your reasons to prove it superstition to heare Antichristian Ministers in their false assemblies (as you stile them) are none of the best, though all should be granted which you desire, for though it be no particular ordinance in respect of time or place, yet it followeth not that it is superstition: For if for substance the duty be of God, it may be done without superstition, when it is not in particular commanded. May not the case fall out, that it is free for a man whether he will heare the word at such a time, or follow the duties of his calling? and if hee doe the one or the other, in so doing he is not to be deemed superstitious? To place opinion of neceſſitie, holineſſe, or worship, in that which God hath not instituted or sanctified, is superstition. But to do this or that act which is commanded or allowed of God, cannot be called superstition, though in some particular circumstance above mentioned, it be no particular ordinance. You say, who-

If there were no more but giving obedience to such ordinance, as are imposed with a neceſſitie upon us, & that meerely for conscience of the ordinance it is enough to infect the actions with superstition. A dispute against Engl. popish part 1. ca. 3. p. 9. Calvin. *Instit.* l. 4. c. 10. §. 16, 17, 29. Aug. *confes.* ca. de discrimine ciborum.

whosoever takes to himselfe a practice, which is not grounded upon Gods word, and is strict therein, hee is just overmuch, why doe you adde, (and is strict therein) if every act simply not commanded be superstition?

And if by such hearing a man did approve, countenance, or give honour unto any the wayes of Antichrist, or did simbolize with Idolaters, yet could not this hearing be condemned as will-worship, or superstition, unlesse the breach of every commandement be will-worship, or superstition. Men may be superstitious, in the use of Antichristian rites or devices, and so they may in the use of their owne devices, yea of the ordinances of God themselves. But whosoever doth countenance or approve any of the wayes of Antichrist, he is not therein (though hee breake the commandement some other way) superstitious or a wil-worshipper.

3 If superstition be committed when more estimation or regard is had to a thing, than God alloweth, or can stand with his will revealed in his word, beware, lest you convince your selfe superstitious in an high degree. For when you magnifie your Church order and constitution as an ordinance of that absolute necessitie, as that God cannot lawfully be worshipped, in any other societie or assemblie, and that none other Church is true, You place more excellency and dignitie in it, and give more estimation and regard unto it, than God alloweth in his word. I might adde, that in many particulars you advance your owne imaginations, as the necessarie and holy ordinances of God, which if it bee not idolatry, at least is superstition in your language. Observable it is (you say) whereas one Evangelist setting downe the Tempters words to Christ, saith, worship me, another hath it, worship before me, shewing it is all one to worship before the Divell or to worship him. Whereupon you adde, now hee is worshipped when Idols are worshipped, or any false institution is observed, or practice used; which if it was true, I should not feare to charge you as a pernicious idolater, or worshipper of the Divell: But I will not make use of such leaden weapons, For it is a most notorious and grosse absurditie: For if every false institution and practice bee the worship of the Divel, it must necessarily follow, that every error concerning the worship of God, concerning the commandements of the first table, is the worship of the Divell,

Chemnit. *Exam. part. 2. in Sess. 13. can. 10.*
Calvin *de neces. reform. Eccles. Quum putarentur observata necessariæ esse hominum leges, corrigi debuit perniciosus hic error, &c.* Chemier. *panstr. tom. 4. de Eus. l. 6, c. 4, sect. 3, 4.*
Magdeb. *præf. 7. cen.*
It is not lawfull for civill Magistrates to devise formes of Religion in destruction of the truth and so to reconcile truth and errour that they may both bee lulled asleepe. They may not prescribe religion, alone, they must not engender new articles of faith, they must not strangle the truth with errour, nor shackle it when it is revealed that they may let loose the bridle of corruption, &c.
Matthew 4.9
See *Par. in loc.*
Luke 4.7.
2 Chroni. 11.15
1 Cor. 10.20
Rev. 9.20 1 Tim. 4.1

CAN. Stay. *Sect. 4. page 63.*

 which

which a Christian should blush to speake, and abhorre to heare.

4. In your esteeme all Churches are false which are not constituted after your manner, and all Ministers Antichristian, who are not called and ordained by that particular congregation where they are to administer: and being so taken, I answer, It is neither superstition nor will-worship to heare Antichristian Ministers (in your stile, but indeed the true lawfull approved Ministers of Jesus Christ) in their Assemblies. To heare or to communicate with them, is not to approve or honour any Antichristian way, or symbolize with idolaters: but to approve, maintaine and exercise purely the ordinances of grace, to yeeld obedience to Gods commandement, to regard, honour and esteeme what hee alloweth and honoureth, and to worship him, both for matter and manner according to his will. The precepts, promises and institution of God, the approved practice of the Saints, from the beginning of the world unto this day, doth plentifully warrant this practice to be holy, profitable and necessarie, in respect of divine institution. This doctrine hath evermore been professed in all Churches, defended by Orthodox Divines, taught in Sermons, received by the faithfull, and most plainly confirmed by the Scriptures. But not to repeat so many things spoken already, I proceed to examine what you have to say out of the Nonconformists against our Ministery, in respect of their orders and degrees.

Ames. Bell. Evertem. 2. l. 2. de Ecc. notis. Demonstrat creatus ille in quo christus adest, dum demonstratur ubi sit christus. Ille autem creatus est ecclesia, christus enim ambulat inter 7. candelabra, quæ sunt 7. ecclesiæ.

SECTION 6.

CAN. Necess. of Separation, Pag. 37.

If the calling and office of their bishops be (as the Nonconformists say it is) of the earth, false, divellish, Antichristian, &c. then it followes, that the calling and office of the whole Ministery must necessarily be of the same nature, qualitie and condition, to wit of the earth, false, divellish, and Antichristian, &c. which is wholly derived from it, which receives, I say,

and takes it life and being of it only, and no where else. For if their Bishops have not a right power in themselves, then can they not transferre it to another. As the law saith, Nemo potest plus juris transferre in alium, quam ipsi competere dignoscatur, *No man can give more to another, than he hath himselfe. If* Corah, Dathan, *and* Abiram, *when they usurped the priesthood and government of the Church, should (by that false power which they assumed) have ordained some of the people into the Priests office, no doubt all the Israelites which feared God, would have judged their place and standing unlawfull, because they which made them had no commission from God so to doe. The case of their Ministery is just so.* Regul. juris. 79.

ANSWER.

IF some things of men bee mixed with that which is of God; as the holy Sacraments with humane rites, and humane pompe and glory, with the Ministery that is from above, a prudent Christian must separate one from another, and not cast away what is of God as a nullitie, fruitlesse, unprofitable, defiled, because somewhat humane is annexed to them. Accidentall defects or superfluities, in, or about the Ministery, doe not destroy the nature and substance of the Ministery.

In the office and calling of Bishops, two things are to be considered.

1 The substance of their office and Ministery whereunto they are separated, to wit, to preach the Gospell, dispense the Sacraments and administer the discipline of Jesus Christ; and this is of God.

2 The superioritie they take or challenge over their brethren, which makes not a difference or nullitie in the substance of their ministery; and this is of men: All Ministers of the Gospell are stewards of Jesus Christ, set apart to doe his worke, wherein if any one shall challenge more than of right appertaineth unto him; or doe ought out of pride, partiality, sinister affection, tyrannie or sedition: or receiveth such authoritie to himselfe alone, as belongeth not to his place and office, or is common to many; in that he is blameworthy: but thereupon his Ministery or ministeriall acts done by him, are not made voide and of none effect.

Hieron. *in epist. ad Tit. ca.* 1. *& ad Evag. ep st.* 2. Bilson *chr. part.* 2. *pag.* 318, 319. Calv. *tract. de necess. reform. eccles.* Calvin. *instit. l.* 4. *c.* 4. *sect.* 1, 2, 4, 15. Zanch. *in* 4. *præceptum tol.* 732, 733. Forb. Irenic. *l.* 2. *prop.* 7. 8, 9, 10.

The institution of a Christian man c. of the Sacram. of Orders.
Iewel *apol. def. par.* 2. c. 3. *div.* 1, 5 & c. 9. *div.* 1. in 1 Tim. 3. in 1 Tim. *hom.* 11 *Qu. ex utroq; Testamento* ca. 100.

Thus the Church of *England*, at least the prime maintainers of Religion, against the Papists have taught, That there is little or no difference betwixt a Bishop and a Presbyter: to which purpose *Iewell* cites many passages out of the Ancient Fathers; as of *Ambrose*, there is one Ordination of a Bishop and a Presbyter: *Chrys.* betwixt a Bishop and a Presbyter there is almost no difference. *Aug.* what is a Bishop, but the first or chiefe Presbyter. And both Conformists and Non-conformists agree in this, that ministers rightly qualified with gifts, and preaching the doctrine of salvation purely, bee the Ministers of Iesus Christ, whether ordayned by Bishops or the Eldership. They that hold Bishops by Divine right greater than Presbyters, and that the power of Ordination belongeth unto them, doe yet acknowledge Ordination, given by the Eldership to be true, by the judgement of the Catholike Church. And they that maintaine the equalitie of Bishops and Presbyters by the Word of God, deny not those Ministers to be of God, who teach sound doctrine, and feed the flocke of God committed to their charge, though they received Ordination from Bishops.

Forb. Iren. *l.* 2. *c.* 11 *prop.*
Carleton *de Eccl.* c. 11. p: 283. 284.
D. *Field* of the Church *lib.* 3. *c.* 39
T. C. *repl.* 1. *p.* 82.
There being great resemblance betweene the Popedome and Archbishop, I meane having regard to the bare functions, without respecting the Doctrine good or bad, which they uphold, there is yet great difference betweene the persons which execute them. *P. Lombard* l. 4. *sen. dist.* 24. Capreol. *in* 4. *sent. dist.* 2. *qu.* 1. *Episcopatus non est alius distinctus ordo a sacerdotio*, *Bonavent. in* 4 *sent. dist.* 24. *art.* 2. *qu.* 3. *Th. Aqui.* 3. *suppl qu.* 40. *art.* 5.

The learned among the Papists themselves freely confesse, that that wherein a Bishop excelleth a Presbyter, is not a distinct and higher order or power of order, but a kind of dignity or office and employment only. Episcopacy is not another order distinct from the Priest-hood, saith *Capreolus*. No Prelate hath more concerning Sacramentall power, or of order, than simple Priests. So *Armachanus*. As conce ning Sacerdotall order, and things that pertaine to order, they are equall. Thus *Bellarmine* himselfe. Although a Bishop and Presbyter are distinguished, yet as concerning Sacrifice they exercise the same ministery, and therefore they make one order and not two. *Cusanus* goeth further. All Bishops and haply also Presbyters are of equall power in respect of jurisdiction, although not of execution: which executive exercise is shut up and restrayned by certaine positive Lawes. And *Iohannes de Parisijs, de potest. Regal. & Papal. ca.* 10. Some say

Armach. l. 11. *Dom. a Soto l.* 10. *de just. & jure q.* 1. *art.* 2. & *de* 4. *dist.* 24, *q.* 2. *art* 3
Durand. in 4, *sent. dist.* 24, *qu* 5.
Staple. relect. contr. 2 *qu.* 3, *art.* 3.
Bellar. de Cler. l. 1. *c.* 11, *s.* 14. *Cusan. concord. l.* 2. *c.* 13.

say a Presbyter hath the same power in his Parish, that a Bishop hath in his Dioceſſe. From which their confession it will evidently follow that Ministers ordained by Presbyters, to whom the care and government of the Church belongeth are true Ministers.

And hereof the grounds and reasons are evident. For on the one side it appeareth, the Ancient Church did not hold her Constitutions to be absolutely essentiall to the calling of a Minister or to the *semper esse* thereof, as if the omission or non-observation therof did make them no Ministers. Bishops by the Ancient Constitutions of the Church were to be ordained by three other Bishops neere adjoyning: But instances there be manifest, that the Church hath dispensed with these Canons. *Pelagius* the first (as *Anastasius* writeth in *vitâ Pelagij*) was consecrated of two Bishops only. *Iohannes de Perusio, & Bonus de Ferentino, & Andreas Presbyter de Ostio, Evagrius* Bishop was consecrated of *Paulinus* onely. *Moses* refusing to bee ordained of *Lucius* was created Bishop of them who were banished into the mountaines. The Bishops of *France* only *Dionysius* ordained. It is an humane constitution, saith *Iohannes Major*, that a Bishop should be ordayned of three, invented for solemnity, not as absolutely necessary. *Presbyters* or Elders were ordained by the Bishop. The rest of the Presbyters then present laying on their hands. But seeing Bishops were greater than Presbyters, rather by the Custome of the Church, than by divine institution, this was not simply required to the essence of ordination; but according to the Custome and Ecclesiasticall Ordinances. The *Chorepiscopi* also who were nothing but Presbyters, were allowed to ordaine by the leave of the Bishop.

And on the other side, if they bee not lawfull Ministers who receive their Ordination from Bishops, the Churches of God throughout the world, have beene destitute of lawfull Ministers for the space of this foureteene or fifteene hundred yeares,

In *Alexandria* and all *Ægypt*, the Presbyters gave Ordination, when a Bishop was not present, as *Augustine* & *Ambrose* both confesse. *Ambr: ad* Eph: c, 4, *August. Quest, Nov, & vet.* 4, 101, *Concil. Nicen, can.* 4, *Concil. Arelatens.* 2. c. 5. *Con Affric. can,* 16 *Bellar. de Eccl.* l, 4, c. 8, *f. Ex quo. Gratian Decr: dist.* 23 c. 8, *Theodoret hist lib.* 5, c. 23. *Socrates hist. l:* b, 4, c 35, *Gr. Johan. Major, in* 4 *sent: dist,* 25, *qu.* 3 *inter oper: Gerson: Paris:* 1606 *p.* 681 *Greg: l, lib.* 12, *ep.* 31, *indict* 7. *Beda l,* 1, c, 27. *Gratian.* 1, *par: dist.* 93, *ca,* 24, & *dist.* 95, *can:* 5. *Gratian: par.* 2, c, 9 *qu,* 2, c. *Lugdunens: Calvin: Justit: l,* 4 c, 2, *s.* 11. *Chamier panstr: Tom,* 2, l, 16 *cap.* 4, *S.* 9. *Iun: animad: in Bel de cleric.* c, 14, *not.* 2, & c, 3, *not.* 59, *Chamier*; Ibid: c. 6, *s.* 11. *Sed Catholici negant consequentiã, & sciunt posse illa omnia extare in media hæresi, & inter Apostatas: Quod si nostri nunc incipient Apostatare, cur Faravius, cur ejus Mecœnas, Jacobus Davius nunc Cardinalis, non renunciarunt Baptismo, apud nos, (quos ille disputat apostasiam fecisse) recepto: & non jusserunt se denuo tingi?* Author. imperfect. oper. in Mat. hom. 49. *Omnia hæc, quæ sunt propriè Christi interitate, habent & hæreses illæ in schismate: similiter Ecclesias, similiter & ipsas Scripturas Divinas; similiter Episcopos, cæteros; ordines Clericorum: similiter Eucharistiam, & cætera omnia,* &c.

yeares, which the Non-conformists will never affirme. As *Rome* it selfe is a Church, as the Church is opposed to Turkes, and Infidels, and as Heretickes, specially they whose opinions are not *in specie* (as they say) pernicious, are the Church: So in *Rome* and amongst Heretickes, so much truth of Ministery is found, as the acts they doe are not voyd altogether and of none effect.

CAN Stay. §. 2. pag. 11.

The doctrine of the *Nicolaitans* (which was, that adultery and fornication were no sinnes, and that men might communicate with the sacrifices of Idolaters in their Idol Temples. *Iren. l. 1. c. 27. Epiphan. 1. Tom. 1.*) Was not (you say) in the judgment of the Churches at *Pergamus* & *Thyatira* esteemed as a thing that might not be born withal. If *Pergamus* and *Thyatyra*, so grievously corrupted were true *Churches*, The receiving of Ordination from the hands of a Bishop doth not so leaven the Ministery as to make a nullity thereof, or make it unlawfull for others to joyn therewith in the worship of God.

P. Aureolus in 4. Sent. dist. 24. art. 3 Capreolus dist: 25 art, 2. Cusan. concord: cathol. lib. 1. cap. 4. Membrum suo officio non contentum, sed cupiens præripere alienum, conturbat corporis ordinem totum, &c. sic singulorum ornamenta non sunt aliis congrua, sed unumquodq; requirit sua, & abijcit aliena.

A Bishop ordained *per saltum*, that never had the Ordination of a Presbyter, can neither consecrate and administer the Sacrament of the Lords Supper, nor ordaine a Presbyter, himselfe being none, nor doe any act peculiarly appertaining to Presbyters. Ordination therefore is reserved to the Bishop, not in respect of superiority in degree of ministery above his brethren, for if he be no Presbyter he cannot make Presbyters, but for order sake and to prevent Schism and division, being for substance of the same order and Consecration with them. If one member in the body challenge to it selfe that office which belongeth to many, it breeds some disorder and confusion, but makes not a nullity of that which is done.

God do hold, that the Church ceaseth not to be a Church, in which this degree is not to be found.

Gratian. dist. 89, cap. 1. They that hold the Office of Bishops to be of

Succession in the Apostles Doctrine is an essentiall and unchangeable note of the Church, which whersoever it is found, doth argue truth of ministery in that society, for the Preaching of the Word and administration of the Sacraments, to draw men to internall Communion. For that particular Church is the true Church of Christ which retayneth unity with the Catholickes, *sc.* the unity of the head, the unity of the body, the

unitie

unity of Doctrine, and unity of the Spirit. *Aerius* was called an Heretike in the time of *Epiphanius*, not for his opinion, but for his separation which he made together with it. For so the Fathers of the first *Constantinopolitane* Councell, *Can.* 6. which in the booke of Canons is 169. *Haereticos autem dicimus eos qui olim ab Ecclesia abdicati sunt, & qui postea a nobis anathematizatus: praeter hos autem & qui se sanam quidem fidem profiteri ἐγκαυχῶνται subassumunt, segregaverunt autem sese & adversus Canonicos nostros Episcopos congregationem faciunt.*

Howsoever therefore the Non-conformists dissent from others touching the Office and calling of Bishops: as it is esteemed a degree of ministery above Pastors and Ministers of the whole Dioceese, who leave the care of Preaching to particular flockes, unto others, and challenge that as peculiar to themselves which is common to others, or properly belongeth to many: yet they never denyed the word Preached by them that professe the intire faith, and the Sacraments administred by them, to be the true effectuall Ordinances of Iesus Christ. And most that approve the calling of Bishops, deny not that there may be a Presbytery, but that a Presbytery is so fit for a Monarchy, being of opinion, that the forme of government is left to the discretion of every Church. And both sides professe, that there is not any difference betwixt them, which may either deprive them of salvation by the death of CHRIST, or barre them from living brotherly and Christianly as members of one and the same Church.

It is a rule, you say, That no man can give more to another than hee hath himselfe. But this rule of Law is unskilfully applyed, or else while you dispute against one false ministery you set up another, or destroy the ministery altogether. For the community of the faithfull have not power to preach the Word, or administer the Sacraments, and hee that derives his authority from them, which they have not to give, is no true Minister. If they be false Ministers, who derive their authority from them that have it not, then they that derive it from the Church as the Primitive and immediate subject must goe in that number. For the Church hath not that authority,

Iohan. Major Lib. hist de gest. Scotor. cap. 2. scribit, Scotos per sacerdotes & Monachos sine Episcopis in fide eruditos esse usq; ad An. Dom. 429. adeo ut Ecclesia Scotica plusquam 230 annos floruerit absq; regimine Episcopali, Nam Religionem Chr stianam suscepit Scotia An. Dom. 203. sicut consentiunt Historici omnes

Amef. Bel enerv. tom 2. de Eccles.

Forb: Inst. lib. 2. cap. 11, prop. 10.

Bilson perpetuall Church Government, Epistle to the Reader.

I have alwayes had before mine eyes, the most of them are Brethren for the truths sake, &c *A. W.* Answer to late popish Articles page 73.

Iun animadv. in Bel cont. 5, l. 1. cap. 3.

The right and power of giving Ordination to the Ministers of the Church, belongeth primarily & wholly to Christ, who communicateth the same with his Bride the Church. Both the Bridegroome for his part, and the Bride for her part, have delivered this power of Ordination to the Presbytery *jure divino*, afterward the Presbytery conferred *jure humano* this power upon them, who were specially called Bishops, &c.

and ſhe cannot give what ſhee hath not. The Claſſis or Preſbytery (you will ſay) hath no authority to ordaine a Miniſter, which is to adminiſter in another congregation, and hee that derives his authoritie from them that have it not to give, is no true Miniſter. If the people and guides of the Church both conſent, they have no authoritie to call or conſecrate an unlearned, covetous, profane, hereticall Miniſter, and he that derives authority from them that have it not to give, is no Miniſter, and that which is done by him is of no validity, his prayers are not heard, the Sacraments adminiſtred by him are not ſeale of the covenants or internall communion with Chriſt or his faithfull people. A falſe Church or miniſtery hath no power to call and ordaine a Miniſter or to give him power to preach the pardon of ſinnes, or diſpenſe the ſeales of grace; and the authority granted by them that have it not is a meere blanke. Theſe and ſuch like are the proper conſequences of this rule miſapplyed; All which no ſort of Chriſtians ever admitted as ſound and true. The Papiſts are very forward to challenge the reformed Churches as no true Churches, becauſe they have no true Miniſters, but ſuch as were ordained by Heretickes or are fallen into hereſie. And yet when they have ſpent their breath they dare not deny, but baptiſme adminiſtred by Heretickes who hold intyre the forme of Baptiſme, is true, and ſo the Lords Supper and ordination likewiſe: For the impiety of the Mmiſter cannot pollute the purity of divine myſteries, neither ſhall they be ineffectuall to the children of God, although diſpenſed by *Judas* the Traytor. Heretickes have not (ſaith *Bellarmine*) the remiſſion of ſinnes formally, but they have it miniſterially, as a ſervant who hath not one farthing of his owne, may carry many thouſands of his Maſters to ſome other man. In things naturall and artificiall the effect is not like to the inſtrument, but to the principall cauſe; as heate is the inſtrument of fire, though it have not the ſubſtantiall forme of fire, and the baptiſme which is adminiſtred, and the word which is preached of wicked men, is not the baptiſm or word of wicked men, but of Chriſt. *Anatolius* was conſecrated of *Dioſcorus*, *Felix* of the *Arians*. See *Gratian: decret. cap.* 1. *qu.* 1. *cap.* 32. 33. 34. 35. 36. 37. 47.

Every Miniſter of the Goſpell derives his authority, gifts and office immediately from *Ieſus Chriſt*; the Church, people, patron,

Bellar. de Sacram. l. 2. c. 26. *Huiuſmodi ordinationes ſacerdotum a Romano pontifice petere conſueuerant.*

Hier. in Dialog. adverſ. Luciferian. Luciferiani admittebant baptiſma collatum ab hereticis, ſed non ordinationem.

Bel. ubi ſupra. Iohan 12. *a* Leone 8. *antipapa ſchiſmatico ordinatos dicere compulit, pater meus nihil habuit ſibi, nihil mihi dedit.*

Nic. 1. Ep. 1. *Si execrabilis utiq; & non audibilis, ſi non audibilis inefficax. Euſeb. hiſt.* l. 7. c. 2, 3, 4, 8, & *Hyrm. Conf. conf. Bohem. art.* 12. *de Bapt.*

Grat. par. 2. c. 1. *q.* 1 c. 30. 31, 32, 33 &c 40, 46, 47. *Bel. de ſacr.* l. 1, c. 26, & *de Eccl.* l. 3. c. 9. § *Reſpigitur. Ium. animadv. Contr.* 4, l. 3, c. 9. *not.* 21.

Greg. Naz. *orat.* 40 *Sint duo annuli, alter aureus, alter ferreus* Cal. *Inſtit.* l. 4. c. 15 *ſ.* 16. & *Antidot. conſil. Trid. ad Can.* 22.

patron, Presbytery or Bishop are only Stewards to set him in Office, whom the Lord hath designed; wherein if any one or all of them shall challenge more than of right appertaineth to them, or doe ought out of partiality seditiously, tyrannically or disorderly, in so doing they deserve blame, but that which is done is not in every respect voyd, and of none effect, as it hath beene shewed at large. The power of ministration is received from Christ and not derived from men either formally or vertually, for they have it not to give: but the designation of the person, is by men ministerially or instrumentally.

Aug. *Confess. art.* 8. Gratian. *dist.* 19. *can.* 8. Cusan. *concord. Cathol. lib.* 1. *cap.* 5. *Ex quo nunc apparet ad salutem membrorum Ecclesiæ, fictos in exercitu existentes, effectualiter ministrare* Bilson Christian subj. part 3. p. 102. AARON was called to that office not by *Moses*, but by God Himselfe, though hee were annointed by *Moses* hands, Heb. 5. *Cath. Conf.* p. 130. *Yates modd.* of Divinity, page 257. *Mason:* Succeff. of Bishops, published by authority *ann.* 1614.

Can. Necef. of Separat. Pag. 38.

The Conformists keepe much better to their grounds than the other doe. For they professe downe right that their ministery is from the Church of Rome, so that if the Popish Bishops, Priests and Deacons be good, theirs bee good also, they being from them. Now no doubt these men doe well perceive that their ministery cannot possibly be justified unlesse it bee by this way of dispute. In this respect their judgment and practice is one, and so farre they are to bee commended, and I verily thinke, that if they were sure that the ministery brought into the Land by the Prelates from Rome *is false and Antichristian, as the Nonconformists affirme it to be, that many of them would not hereafter ever have any spirituall communion with it. Truely it would make a man admire if he should understandingly compare together the writings of these two companies, touching a Church ministery. For in their opinions about it, they are as contrary each to other, as light to darkenesse, Christ to Belial, righteousnesse to unrighteousnesse, notwithstanding though so different in judgement, yet they will communicate together in one ministery; but one of these against knowledge offend surely, let them look well to it. For to him that knoweth to doe good and doth it not, to him it is sinne, that is, his fault is so much the more, and proportionably his condemnation shall be without repentance.*

Instead of sound arguments, wee have here your rash and unadvised censure, the one of these (you say) against knowledge offend surely.

But what evidence can you bring to justifie this condemnatorie sentence? or how can you reconcile your selfe unto your selfe herein? Here you tell us, the Conformists many of them at least offend not against their Conscience, and formerlie you expresse your Charitie to the Non-conformists, that although their practice is not strictlie answerable to their profession, and therefore doe give just occasion to the Prelates to insinuate against them hypocriticall ends: yet you for your part are otherwise minded than the Bishops in this thing, and doe thinke that they doe of Conscience condemne the state of that Church: but doe not maturely consider the responsive conclusions which follow upon their principles. These were your thoughts then, and what should occasion this sudden change? And if you will weigh what you have written, of necessity you must accuse your selfe of grosse inconsiderateneſse in saying you know not what, and perverting mens words of all sorts, or of sinne against Conscience if you write what you know to be false. Considering how you deale in both your bookes throughout, I scarce know an Author, who hath more need to look home than your selfe.

Can. Neceſſ. of ſeparat. page 30. *Auguſt. de civ. Dei lib 5. c. 27. Nihil eſt loquacius vanitate, quæ non ideo poteſt quod vanitas, quia ſi voluerit, plus etiam clamare poteſt quam veritas.*

It is true the Conformists and Non-conformists have written on both sides one against the other in matters of Church Government and Ceremonies, (and perhaps with bitternesse more than beseemeth) wherein alwayes the forwardest men have not been of the greatest judgment or best moderation: and therefore every thing that is written must not be interpreted as the judgment of all, or most of either side, but as the private opinion of the pen-man; which falleth out in all controversies amongst all sorts. But whatsoever outcry you make of contrarieties, there is no point of that weight and moment, controverted betwixt them, as might justly hinder communion together in the Ordinances of Religion. If their contention had broken forth to such an head, they might have beene answered more justly, the one or both sides, to offend of furie, if not against conscience.

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The Conformists (you say) keepe much better to their grounds than the other doe, for they confesse down right that their Ministerie is from the Church of Rome. It seemeth you did neither much care, nor enquire what they professe, else you might have seene, they say and professe in this point as the others doe. The Conformists (I use that word because you are pleased so to speake) maintaine against the Papists, that the first Bishops who laboured reformation in this kingdome, did receive their ordination from Romish Bishops, and had such calling as was to be found in that Church: But doe they only acknowledge so much? was not this evermore received for a truth in the ancient Church, that ordination received from heretikes, not erring in the maine fundamentall truths directly, was true and effectuall? Doe not all reformed Churches which have separated from the abominations of Rome professe, that the first reformers amongst them received some ordinary calling in the Church of Rome, which remained in that time of the visible Church corrupted? For some of them were Bishops, some Priests and Doctors approved of the Vniversities, and ordinarie Churches: many of them preached the Gospell and administred the Sacraments before excommunication or persecution raised by the Adversaries, in that they were sent unto, or set over severall Churches or congregations, in which they ought to execute their office or ministration, therein they received commandement to preach the Gospel. If men that sent them did mix anything else to their calling, they must be obedient to divine institution, not to humane addition. So being after an ordinary manner sent of God singularly, they were extraordinarily stirred up of him to promote and set forward his kingdome. Thus *Luther*, *Hus*, *Wickliffe* and others were called both ordinarilie and extraordinarilie: an ordinary calling they received in a corrupt Church, and extraordinarily they were stirred up to fulfill the Ministerie they had received, according to the commandement of God, and not after the traditions of men.

Calfeb. against *Mar.* cap. 1. pag. 21. b. Some build timber, and hey, and stubble, yet must wee not take the hope of Gods mercy from such evill carpenters, as lay so rotten a covering upon so sure a building, whereas otherwise, they offending in trifles, bee sound enough in other matters, and stick to Christ the only substantiall and true foundation.

Rivet. *Cathol. Ortho. tract.* 2. q 8. *s.* 3, Belthaz Lydias *no. in disp. Tabari. c.* 11. Whit. *de ecc. q.* 5. *c.* 6. Bucer. *Si quid boni fuit in successione, vocatione ordinatione Ecclesiæ, tum cum primos nostros doctores Dominus excitavit, id totum in illis si fuisse dixerimus, quid contra obijcient pontificii? Num enim cedo vel Judæi, vel Turcæ, vel Barbari, ac prophani homines de reformanda Ecclesia primi verba facere, ac non potius viri gravissimi doctissimique Ecclesiæ pastores?*

It is generally received for a truth at this day, that Baptisme administred by Heretikes, who erre not in the maine fundamentall truths of Baptisme, or deny not the essentiall forme of Baptisme, is true for substance. And if Baptisme be true and must bee reverenced as Gods ordinance deserveth, there is some truth of Ministerie amongst them. They that thinke the baseft of *Rome*, will acknowledge the Baptisme administred by Priests and Jesuites to bee true for substance. And if the Baptisme of God may bee received or derived from their Ministerie, it is no absurditie to affirme, that the first seekers of reformation derived authoritie from God to preach the Word and administer the Sacraments by their Ministerie, or by them, as Stewards used of God to set them in office. The differences which they put betweene Baptisme and the Ministerie are to no purpose at all to the point in hand. For let them differ in what they will, herein they agree, that in what societie soever, the truth of Baptisme is to bee found, therein is some truth of Ministerie to bee found, though marvellous corrupt and polluted.

In the ordination of bishops it is said, *Interrogamus te ſi omnem prudentiam tuam quantum tua capax eſt, natura divinæ ſcripturæ ſenſibus accommodare valeveris, vis ea quæ ex divinis ſcripturis intelligis, plebem cui ordinandus es & verbis docere & exemplis. Accipe Evangelia? vade & prædica populo tibi commiſſo*

The calling of the Pope and his adherents is earthly, false, and divellish, as they stand in relation to him. But so is not the calling of every one that was set in office by them in every respect. For some things might bee of men, and some things were of God. For they derived their authoritie from God, and not from them, and therefore though the qualitie of the proper calling of Priests and Jesuites bee earthly and carnall, it is not necessarie the calling that others receive by them, but from God, should be of the same nature, qualitie or condition. And though that calling amongst the Papists was whole corrupt, yet not wholly, because that which is instituted by God, is not made void by the corruptions of men. The Ministery of Priests considered in the Masse (if I may so speak) is corrupt and rotten, as they are ordained to offer sacrifices propitiatorie for the quick and dead, it is the ministerie of the papall apostacie and not Christs, but as they are ordained to preach the Gospell and to baptize, so we cannot say their ministerie is not of Christ at all, or that it is a meere nullitie. If you had considered this distinction advisedly you would have beene more sparing in your censure, or at least given some weighty reasons of your affirmation

Calfeh. *art.* 4, *pag.* 105. *Chry.* This is my sacrifice to preach the Gospell, my sword is the Gospell.

CAN Neceſſ. of Separ. p. 233.

tion. But it is easier to blow away an argument with big words, than to untie the knot in due order. The papists themselves teach, *In Episcopo haeretico manere potestatem conferendi ordines, quia id facit nomine, institutione & authoritate Christi, ideoque ab haereticis Episcopis ordinatos, & ad Ecclesiam redeuntes, non iterum ordinari. Aliqui etiam tenent haereticos Episcopos potestatem quoque jurisdictionis non amittere.*

If the Nonconformists hold any thing extraordinarie in the calling of those prime reformers and servants of God, it is not absolutely but in some respect only. And the same is affirmed by Conformists also. *Extraordinariam dicimus quorundam ordinariorum Ministrorum vocationem, eo tantum sensu quo Sacerdotes pontificii quaedam ab ipsis Jesuitis dicuntur legitimo jure extraordinario*: And a little after, *Sic eo nomine tantum vocatur, quia recedit in aliqua parte ab ordine jam depravato, ut possit illum restaurare.*

Compare therefore what they have written together, and you shall finde nothing which might hinder their communion in the worship of God. You say the Scriptures approve not, of rending away from true Churches, for any corruption: I use the word (any) because so long as we acknowledge the Church to be true (whatsoever her sins are) a separation from all communion with it, is utterly unlawfull. But whatsoever the Conformists or Nonconformists have written one against another in this point of the Ministerie, they never denied the nature and essence of a true church to bee found among us, and therefore cannot bee thought to offend against conscience, in that they hold communion together, in that which is good, and of God.

Azor. *instit. Moral. l.2.c.19.*
Ames. Bell. *enervat. tom. 2. ca. 2. de vocat. minist. p.80.*
Sadeel. *de legit. vocat. Minist. pag. 64.*
Extraordinariū dicitur duobus modis, aut enim de iis intelligetur qui ita ab ordine vero ac legitimo discedunt, ut ordinem ipsum violent. &c. aut extraordinarium dicitur cum amore solito eoque corrupto, ita receditur, ut ad verum ordinem qui interruptus fuerat, redeatur: Quod quidem primis nostris doctoribus usu venisse agnoscimus.
GAN Stay. sect. 2. p. 51.

SECT. 7.

GAN Stay ag. Sect. 3. pag. 58.

THe sinfull office of the Teacher becomes his sin who practiseth will-worship with him. For hereby he enwrappeth himselfe into the guilt of his office. To heare such a Minister is to honour, approve, and uphold his office of Ministerie. To yeeld any approbation, liking, or reverence, unto

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mens institutions in the exercise of religion, is sin. But in hearing Antichristian Ministers, there is approbation, liking, and reverence, yeelded unto mens institution in the exercise of religion, therefore it is sinne. The Major cannot be denyed, for the Scriptures teach us the very thing. Besides the most judicious Writers affirme it too.

d §.4.p.61.

Mat.15.9. Ps.16.4. Col.2.20,21. De. 5.9. 1 Cor.6.17. Hos. 2.16. Exod. 23.13.

The Minor is as cleare, For first, It is not possible that men can come to Antichristian Churches to worship God, but they must by their precence there, shew reverence and honour to the publike false state and ministerie.

ANSWER.

HEre you come over with the same text of Scripture and the same arguments, whereunto answer hath beene given already. But I must follow you in that path, wherein you are pleased to goe before mee. 1 Will-worship is unlawful, both in the teacher, and them that communicate with him in that worship. But the preaching of the word and administration of the Sacraments in our assemblies is not will-worship, but the ordinance of Christ. 2 To yeeld any approbation, liking, or reverence unto mens institutions, devised, and to be exercised with opinion of holinesse, necessitie, and worship, is sinne. And if this be the meaning of your proposition, we confesse the Scriptures teach this very thing, and judicious learned Divines affirme it. And what use there is of heaping up Authors to prove that which is most willingly assented unto, I cannot tell. The Lord hath laid downe the way and manner of his worship, and hath not left it to any creature to meddle with, but according to his prescription and appointment. The outward worship of God must be strictly done according to his commandement. A good intention there hath no place, workes devised by mans fancie, have not only no promise of reward for doing of them, but contrariwise great threatnings and maledictions of God. But all institutions of men in the exercise of religion, such, to wit, as be simply matters of order, or appurtenances of worship, as time, place, method, phrase of speech, stinted catechismes, formes of blessing and administration of the Sacraments, &c. bee not of that nature, neither doth every

Babing *in Lev.* 10
Calv. *in loc.*
Jun. *anal. in loc.*
Piscat. *ibid.*

CAN Stay, §.5.p. 40.

Q. Eliz. Injunct. 3.

Very thing concerning the qualification and exercise of ministerie belong to the second Commandement. So that all institutions in generall are not condemned in Scripture, nor disliked by godly and learned men, so the generall given for direction in such cases be observed. 3 We hold it unlawfull outwardly, and but in appearance, to joyne with Idolaters in their Idolatry: Many words in this matter might well bee spared: But wee desire to see your commandement, why for every particular act, that in a large sense is Idolatrous, adjoyned to the true worship of God, we should forbeare our presence at the worship it selfe, or be said to communicate in the sinne there committed? For then no man might present himselfe with good conscience, at any publike worship of GOD, wherein any thing is done amisse, for matter, or manner, which is in effect to say, hee cannot bee present at any at all. 4 To communicate in the ordinances of God with the Ministers of the Church of England, is not to like, approve or reverence the institutions of men, in the exercises of religion, nor to communicate with the Teacher in his sin, nor in ought else that is amisse. For the worship is of God both for matter and manner. And put case, the Minister bee disorderly chosen, enter not as he ought, be Symoniacall, covetous, froward, corrupt, idle, scandalous, doe the people partake in his sin, in that they make use of his Ministery? No Scripture teacheth any such thing, no reason doth confirm it, noe approved authors ever said it. That which you alledge for proofe, falleth utterly short.

Calfeh. against *Mar.* art. 10. p. 185, 186.

It appertaineth to the vertue of truth, that as a man sheweth himselfe by externall signes, so he is indeed to be esteemed. And such as frequent or repair unto unlawfull assemblies, for the publike worship of God, by their being there, are to be reputed of the same religion, or else dissemblers, as it were to have no care of religion, knowing God, but not glorifying him as God. But herein you have misrelated the *Doway* translators, for their words are, But in a Christian countrey, where all beare the name of Christians, especially where men are at controversie about the true Christian Religion, all that frequent or repaire unto the same assemblies, for publike service of God, are to be reputed of the same religion, or else dissemblers. Bodily presence at false worship, by which they shew a liking unto it is unlawfull. To eate of meates sacri-

Dav. determ. 7. *p.* 40.

Doway *annot. in* 4. King. 5. 19. *p.* 771.

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Your condemning the worship of God performed in our assemblies as pernicious idolatry wherein is it a lesser sinne han the Popes prohibition of publike prayer, and restraint of the Word and Sacraments throughout the Realm? you can neither shew us warrant for it in the Scriptures, nor example of it in the Church of God. You that so teach and censure stand guiltie of great impietie and they that hearken unto your perswasions, are partakers of your iniquity in some sort, of the wrong imaginations of Christians, Aug. in Tract. 10 19. saith, *Quæ omnia idola cordis sunt.* T. C. sepl. 1. art. 3. pag. 4.

ficed unto Idols in the Idoll Temple, is to communicate with Idolaters. These things are evident and freely granted: But the Assemblie met to call upon God, in the mediation of Jesus Christ alone, to heare the doctrine of salvation, soundly and purely preached, to receive the Sacrament rightly administred, is not a false idolatrous assemblie: they that repaire unto it, be not Idolatrous & false worshippers. If you esteem of them as they shew themselves by outward signes, you must esteem them to be of the true religion, and the true worshippers of God according to his will. The ministerie in that assembly to be true, sound and faithfull and of God for substance. In this lieth the point of the controversie, which you are contented to passe by in silence, without any proofe at all.

But if any humane frailtie or infirmitie cleave to the ministerie or congregation, in respect of doctrine, manners, lawes, government or order, which concernes not the life and soul, but only the safety of the Church or wellfare of Religion. In these a Christian doth not partake by his presence at the ordinances, as the Scripture, reason, and the approved practice of the Saints in all ages of the Church do plentifully witnesse. This is the judgement and practice of the Nonconformists, and therefore they professe they praise God for this reformation, so farre forth, as it is agreeable to the Word of God, they are glad the Word of God is preached, that the Sacraments are administred; that which is wanting they desire to be added, that which is overmuch cut off. But that a Christian must separate from the Word and Sacrament, by reason of some superfluities or defects, is no responsive conclusion, that can be gathered soundly from their writings.

CAN Stay. Sect. 5. pag. 66.

In preaching of the truths of the Gospell by a false Minister, an Idolatrous act is performed. For Divine worship is not to be determined by a particular thing (howbeit in it selfe good) but as the essentiall parts belonging thereto (whether they are persons or things) are kept and observed. The Church of Rome in Baptisme useth water, and in the Sacrament of the Lords Supper gives bread and wine otherwhile too: doth

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this cleare their administrations of Idolatry? I think all men doe thinke that Vzziah committed an Idolatrous act, when he invaded the Priests office. But what made it so? tooke he unlawfull incense? no. Vsed he strange fire? no. Offered hee prohibited Sacrifice, or upon a wrong Altar, No: Where then lay the fault, the Scripture telleth us, it pertained not to him to burne incense unto the Lord, but to the sons of Aaron. *To apply this, if his act were Idolatrous because he wanted a calling, howbeit observed many truths of the law. By the same reason the Church acts of Antichristian Ministers are Idolatrous, yea, and as for the truths which they preach, this cleares their acts no more from Idolatry, than* Vzziahs *true Incense and the Altar quitted him from transgression.*

2 Chron. 26. 16.

Verse 18.

ANSWER.

Your great words are of small force, for should I speake my conscience, (it is your phrase,) They are words without weight of reason. For still you presuppose the Ministerie of the Church of England to bee false and idolatrous, which is to beg, not to conclude the question. But that being presupposed, let us see how you goe forward. In preaching the truth of the Gospell by a false Minister, an Idolatrous act is performed, you say. But doth the Scripture say so? Do you read it in the Law, or in the Prophets, in the Apostles or in the Evangelists? The Scribes and Pharisees were false Ministers, but it was not an Idolatrous worke in them to expound the Law of *Moses*, or dispence other Church ordinances, at that time commanded. The popish Priests and Bishops are false Prophets, but the simple administration of Baptisme by them is not an idolatrous act. The Minister that is prophane, and hateth to be reformed, is a false Minister, and hath nothing to doe to take the covenant of God into his mouth, but the Word preached by a treacherous *Judas*, proud *Diotrephes*, covetous *Demas*, or one that envieth the prosperitie of Saints, and peace of *Ierusalem*, is not an Idolatrous act. If it be Idolatrous in him that performeth it, yet it doth not follow, that it is idolatrous in them that joyne in the ordinance. Let it bee idolatrous in the priests, who despise knowledge, and live prophanely, put case *Elies* sons, to offer

CAN. Stag. §. 3. p. 56.

sacrifice, it is idolatrous likewise for the people to appeare before God in his holy Temple.

That *Vzziah* committed a grievous offence, when he invaded the Priests office, all men thinke. In what respect all men conceive it to be an idolatrous act I cannot say: but all false Ministers do not usurpe the Priests office, as *Vzziah*: nor all things done by false Prophets, to be matched with *Vzziahs* offering incense. For the offering of Incense was typicall, and might be a shadow of Christs intercession, and so the act of *Vzziah* might be Idolatrous, and in that particular directly crosse to the institution of God. But many Church actions typifie no such thing. *Vzziah* had no calling to offer incense, but some false Ministers may have some calling to administer the things of God, though they be not approved of God. *Vzziah* could not offer incense in any respect by authoritie from God, but a false Minister in one respect may be called of God, in some other to doe an act ministeriall, that is, by authoritie from God, hee may doe some acts for substance lawfull and effectuall, though the Minister himselfe be not approved. Thus the Nonconformists, upon whose grounds you pretend to build your conclusions, let it be as the censure reporteth, that his words are of a Minister, which cannot preach Doth he doubt whether he be in any respect a a Minister or no, because he saith, if I may so call him? Indeed this manner of speaking declareth that he judgeth him that cannot preach a man unworthy to bee a Minister, but he doth not deny him altogether.

Ex. 30. 7, 8. Psal. 141. 2. Apoc. 8 3. *Moller* in Ps. 141. 2 Heris. *ibid.* Deod. *Bib'. Ital. annot in* Psa. 141. 2 *&* Apoc. 8. 3. Ori. *in* Ios. *hom* 17. *tom* 1. *Est in cœlis altare.* Paschal. Rhadbert. *in* Lam. Ier. *l.* 2. *Biblioth. pat tom.* 9. *part* 1. *Christus altare credi ut esse, hostia & sacrificium, pontifex & sacerdos.* Ambr. Enar. *in Ps.* 118. Greg. *Mag. in Psa* 7 *pænit. Altare Domini Christus.* An. Ex *of D. W. censure art.* 15 *p.* 19.

But in your esteeme, all Ministers not called and ordained of that particular Church, whereunto they doe administer, and performing their authoritie by vertue and authoritie derived from them, are false Ministers, because all other administer by power usurped and Antichristian, which is with one breath, to blast all the worship and service, which hath beene done unto God in the congregations of his Saints, for this fourteene or fifteene hundred yeares or more.

CAN. Stay. Sec. 5. pag. 76.

Lavater. *in Iosh.* 22, *hom.* 61.

It is very true said of one, We ought not to conclude of an action that it is good, because it hath in it something which

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in it selfe is so, and this is true, as in things divine, so in humane too. For it is a knowne tenent of Philosophers, The whole is composed, measured and determined of all the parts.

Omne totum suis partibus ordinatur, mensuratur, & determinatur.

Answer.

It is true, an action is not good, unlesse all circumstances required to the doing of a good act be observed: but the act good in it selfe is evill in the doer, if one circumstance bee evill. For every thing that is morally good must be conformable to the rule, which, that which is defective in any part required, cannot be. But how shall this bee applyed to the purpose? Is every deficient act forthwith Idolatrous? Or that which is by circumstance unlawfull in the doer, because of his failing, unlawfull to every one that doth communicate with him in the Ordinance, but not in the defect? If a Minister preach Christ of envie, doe they sinne that heare sincerely and receive the truth in love? If a man give almes in vaineglory, doth the poore man sinne, who receives it in humilitie and thanksgiving? An action done in one forme and manner may be sinne, which in another forme and manner is the true worship of God, which may be observed of him that is present in our Assemblies.

Aqu. 1. 2. qu. 8. ar. 3. Cameron prælect. Tom. 2. p. 49. Amb Catharin in the Councell of Trent. l. 2. p. 224.

Can. *Ibid.*

As Iob *saith, who can bring a cleane thing out of an uncleane? Not one. But the false office is uncleane, as is acknowledged. And this further may bee amplified by that passage of the Prophet, where it is shewed, That holy things are polluted by touching things which are uncleane.*

Can. Stay. Sect. 6 page 85. *Rutgers. instit. Metaphys. l. 2. cap. de Bon. Quemadmodum convenientia ad rationalem Naturam, sive dictamen rectæ rationis consurgit in actu honesto ex bonitate objecti finis & aliarum circumstantiarum: ita contraria disconvenientia seu defectus in malo culpæ consurgit, ex defectu illorum in actione, ita ut si vel minimum contrarii desit, actus ex eo statim reddatur culpabilis sive peccaminosus. Dionys. dixit.* Bonum est ex integra causa, malum autem ex quolibet defectu. *Rivet. in* Hosea 4. 14. p. 152. Iob 14 4. Hag. 2. 12, 13. See *Iun. in loc.*

Answer.

That which is uncleane cannot causally, univocallie, and

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properlie bring forth that which is cleane, but instrumentally it may. A profane Minister may be the instrument of God to convert a sinner from the errour of his way, and indispensation of the Sacrament, seale to the worthy receiver the pardon of his sinne, though he himselfe reape no profit or benefit thereby. For herein the good that is wrought is not effected by any vertue or power in the Minister, who is the Lords Officer or instrument, but by the power of Gods Spirit, and his free grace, who knoweth how to use and blesse evill instruments for his owne purpose. An uncleane Officer or person pollutes the holy things of God to himselfe, but not to others, who use them in faith according to the Lords appointment. Why you should referre us to *Iunius* annotations I see not, unlesse it be to shew us your forwardnesse to quote Authors, which make nothing to your purpose. For all that *Iunius* obserueth is this, That the *Iewes* being impure and polluted in heart, did receive no sanctitie from the touch of Temple or Altar.

CAN. IBID.

If in preaching the truth no Idolatrous act is performed then it will follow, that a man may remaine a Minister of a false Church all his life time, provided hee onely teach the truths of the Gospell. Our reason is, for in this, if he doe no idolatrous act, then hee sinneth not, and so consequently no just cause of his comming out from among them.

Ibid. Sect. 11. *p.* 116 They need not by his writing leave their unblessed standing; For so they preach the truths of the Gospell, they sinne not. And then what need is there to lay downe their false office?

I cannot say of this mans Logicke as *Aristotle* did of *Theodorus* his making Epithites, It is his whole art. CAN. Stay. *p.* 27.

ANSWER.

Ill might you twit your adversarie with his little skill in Logicke, unlesse it was done in policie to hide your own loosenes in this and the like arguments. For though it be not an Idolatrous act to preach the truth of the Gospell in a false Church, in other respects it may be sinne to continue a member in that societie, and so also to teach the Gospels Truths, As it may be scandalous and offencive, an appearance of evill. A man may doe that whereunto he is not called, from an evill mind. Also

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it may bee ſinne to continue in a falſe Church, though a man teach nothing but the truth of the Goſpell, becauſe he cannot profeſſe all maine and fundamentall truths, or that border thereupon, nor teſtifie againſt all corruptions, groſſe, hæreticall, reallie Idolatrous, which in Conſcience cannot bee tolerated or borne withall without groſſe hypocriſie or diſſimulation; or hee cannot keep himſelfe from the tincture of Idolatrie in practic. As for example, though it be not an Idolatrous act for a Popiſh Prieſt to preach the Goſpell, or adminiſter the Sacraments of Baptiſme, yet it is not lawfull for a Chriſtian to remaine as a member in that ſociety, becauſe he cannot partake with them in the Ordinances, but he ſhall commit reall Idolatrie, or muſt diſſemble many grievous and hatefull abominations, which cannot bee diſſembled, and ſhall bee thought to bee of the ſame Religion with them, or of no Religion, &c.

The multitude of Authors which you quote againſt hearing falſe Prophets, or continuing in falſe Churches, doe they not give other reaſons why wee ought to ſeparate from them? or doth any one ever lay this down, as a truth or foundation of ſeparation?

In the page following you alledge ſixe reaſons, which you ſay may bee applyed againſt the going with others to an Idol miniſterie, Church or worſhip, &c. But if they bee of any ſtrength, this reaſon whereof now wee ſpeake, is nought worth, for they are directly croſſe. Here you ſay, If in preaching the truth of the Goſpell he doe no Idolatrous act he ſinneth not, but there, you ſay, he ſinneth many other wayes.

But in all this you take that for granted, which we confidently denie, ſc. That our Churches, worſhip, or Miniſterie is falſe and Idolatrous. And therefore taking the propoſition in your ſenſe, we ſay, It is not only lawfull, but neceſſary to remaine Miniſters or members of ſome Churches, which lye under your cenſure as falſe and Idolatrous, but indeed are the true Miniſters and Churches of Ieſus Chriſt, graced with his preſence, covered with his banner, and beautified with his Ordinances and tokens of love. And that which you call an unbleſſed ſtanding, wee make no queſtion but it is approved and bleſſed of Chriſt, and therefore regard your reviling the leſſe.

CAN.

Can. Stay. Sect. 5. Pag. 73.

If a man performe an action in a ſtate, and of publike nature he is to be conſidered (in reſpect of himſelfe) as is that ſtate and according to the publike Ordinances: For if the ſtate be falſe and the officer unlawfull, it is familiſme for him to ſay, I know this ſtate is ſet up againſt the Lord Ieſus Chriſt, and every commer here to worſhip, according to the conſtitution, is an Idolater, but I will have in my ſelfe a ſecret meaning from the reſt. This is a ſure thing, (and let it bee noted) No adminiſtration performed in a ſtate, and by a power and conſtituted office, can be ſought, deſired and received, but in ſo doing, the doer (ipſo facto) really approves of that ſtate, power and office, bee the ſame lawfull or unlawfull. And as for any mans ſaying to the contrary, it is ſine capite fabula, *a viſion of his owne Head, and will prove as good as the miracles which* Iannes *and* Iambres *wrought, even meanes to harden his owne heart, and ſome others, as they did Pharaohs, by doing them.*

Id. page 77. Seeing falſe Churches and falſe Miniſters are reall Idols, ſet up by earthly Princes, &c. Whoſoever comes and bowes before thoſe Idols cannot eſcape the juſt blame of Idolatry, *Id. pag.* 73.

ANSWER.

CAN. Stay. Sect. 5. *page* 66. Wee are no ſuch Children as to give the cauſe ſo away.

CAN. Neceſſ. of ſep. *p.* 226. But this wee cannot give him, though hee begge it ſhamefully, becauſe the thing is otherwiſe, as their owne writings manifeſt.

CAN. Stay. Sect. 5. page 74. *Calfeh.* againſt *Mart. 3.* page 86.

You ſay it is an eaſie thing to Conquer, if begging might procure it, and if confident aſſertions will carrie a matter, you will not goe without it. But we muſt not be driven from the Church, the Ordinances and worſhip of God, communion with Chriſt and ſocietie of Saints, by an emptie blaſt of words: No, though you ſhamefully boaſt you have proved it by our owne writings. Doe you thinke your bold impudent aſſeveration, that any mans ſaying to the contrarie is *ſine capite fabula*, a viſion of his owne head, will make us by and by yeeld to your definitive ſentence, for which you can produce neither Scripture, nor reaſon, nor authoritie but your owne, as if your *ipſe dixit*, Pope-like were to be reſted in? *Wee are no ſuch Children, We are not to be feared with rattles.* You muſt bring better matter than your vaine fictions, and ſounder proofe than vaine repetitions of the ſame things over and over,

or

or elſe you muſt expect ſmall credit to bee given unto your words.

They that joyn together in the worſhip of *God*, & ordinances of Religion, they approve the faith profeſſed in points fundamentall, the worſhip performed for the ſubſtance, Ordinances adminiſtred and the truth of Miniſterie for ſubſtance, whereby theſe things are diſpenſed. For of neceſſitie, if the doctrine of ſalvation be reſtored, the lawful uſe of the miniſtery is reſtored alſo. Where God is truelie called upon in the Congregation, and the Sacraments rightlie diſpenſed, there is a true miniſterie, whereby theſe offices are rightlie exerciſed. But the particular Lawes, manner of Government and orders in the Church, the qualifications or qualities of the Miniſter or Communicants, their diſorders, careleſneſſe, or other miſcarriage in the adminiſtration, he doth not approve reallie or interpretatively by his preſence at the Ordinances. If the Miniſters be careleſſe, proud, covetous, ſuperſtitious, enemies to true godlineſſe, friends to profaneneſſe; if they aſpire after dignitie, love preheminence, prate againſt the brethren, they that communicate with them in the Ordinances of Religion, doe neither in ſo doing countenance them in ſinne, nor approve their doings. If the Communicants be ignorant, earthlie minded, diſobedient, prophane, ſcandalous, they that communicate with them in the true worſhip of God, and therein hold externall ſocietie, becauſe they have not libertie to depart themſelves, nor power to caſt the others out, they are not defiled with their ſinne, nor partakers in their tranſgreſſion. And the ſame may be ſaid of orders and rites eſtabliſhed by the conſtitution of men preſence at the ordinance doth not enwrape a Chriſtian within the guilt thereof, nor was it ever the publike intention of the ſtate, that all preſent ſhould approve every particular inſtitution or order. It ſufficeth if they approve the faith profeſſed, and worſhip performed, which are of God.

It is true, that by words, works, example, ſilence, men may become guiltie of others ſins, and that ſome kind of diſſimulation is a denying of Chriſt. But it is true withall, that preſence at Gods Ordinances is no diſſimulation, nor participation in the ſinnes of others, by word, example, ſilence or other waies. If a man doe one thing and pretend another, and hope to ſave himſelfe, by his ſecret meaning, you may rebuke his

Ambr. in Luk. 6. c. 9. *Fides Eccleſiæ imprimis quærenda, in quâ ſi Chriſtus habitator ſit, haud dubiè legenda, &c. ſed ſiqua eſt Eccleſia quæ fidem reſpuat, nec Apoſtolicæ prædicationis fundamenta poſſideat, ne quam labem perfidiæ poſſit aſpergere, deſerenda eſt.*

Sadeel. de legit. Miniſt. vocat. p. 6. *Aug. Ex.* 166. Our heavenly Maſter gave us warning before hand to make the people ſecure touching evill overſeers, leſt for their ſakes the chaire of wholeſome doctrine ſhould be forſaken And Tract. in *Iob.* 46. The Lords fold hath ſome overſeers, that bee Children, & ſome that be hirelings.

his hypocriſie as the cauſe requireth: But we ſay, in reparing to the Ordinances of God, our heart and actions goe together, and both are allowed and approved of God.

And here conſider, whether you doe not directly confute your ſelfe by the Engine of your owne acknowledgment, as you phraſe it.

CAN. Stay. Sect. 6. p. 78. For here you ſay, no adminiſtration performed in a ſtate and by power and conſtituted office can be ſought, deſired and received. And in your Margin, There is a maine difference betweene a mans bare preſence in a conſtituted ſtate, as being there unawares, unwillinglie or by compulſion, and preſence there, of purpoſe to partake of the adminiſtrations. And a little before you argue thus, whoſoever takes to himſelfe a practice, which is not grounded on Gods Word, and therein is ſtrict, he is juſt over much. And many times you inculcate, that you are to bee underſtood of hearing in a Church way, and of Church officers. Now if you deale plainely herein, let the indifferent judge whether you doe not more than inſinuate, that all hearing in our aſſemblies is not abſolutelie to be condemned, but that wherein a man is ſtrict, that which is ſought and deſired. And how then can it be eſteemed an act of Idolatrie, or compared to bowing downe before an Image? For the worſhip of an Image, though occaſionally done, and that but once, with what intent or purpoſe ſoever, you wil acknowledge to bee ſin: and if hearing the Word preached in our aſſemblies occaſionallie be not a ſin, you have ſinned grievouſly in matching it with Idolatrie of the moſt hainous kind, and abuſed both Scripture and learned Authors to countenance your impietie.

Id. page 75.

Id. page 74. & 122

SECTION 8.

CAN. STAY againſt. Sect. 5. Pag. 74. 75.

If to heare in a falſe Church, bee any Lawfull ordinary meanes of edification, which Chriſt the onely Teacher of his Church hath appointed, then it is ſet downe by the Apoſtle

Apostle in Eph. 4 11, 12, 13. *The reason is, because* Paul *there mentioneth all ministeriall meanes for the perfect and complet building of the Church, from the first to the last. And if Christ, who in those last dayes speakes evidently by his Gospell and Spirit, had judged it fit, that his children should goe unto false Churches, hee would certainely have made knowne the same unto them.* Id. Sect. 11. p. 117

ANSWER.

The Apostle in the place alledged describes what officers Christ hath given to; and doth approve in his Church, for the ministerie of the word and dispensation of the heavenly mysteries, and intimateth also how they should be qualified and behave themselves in the execution of their Office. But the Apostle saith not, that the Church hath, or shall evermore injoy such officers, both for substance of their office, qualification of gifts and manner of dispensation, as are there commended; Nor yet that the Church is onely to heare such as be rightly qualified, and doe faithfully execute their office.

It derogates nothing from the glory of Christs wisdome and faithfulnesse in providing for the full and perfect instruction of the Church, that such Pastors be sometimes wanting and cannot bee had: for he never promised to provide otherwise for them in all ages of the Church, but told them of the scarcitie which might come before, and in wisdome saw it to be most for his owne glory. Christ never laid this charge upon the faithfull to separate from those teachers, which preached truely the doctrine of salvation, if any exception could bee taken against their calling qualification, manner of life or execution of their office. The Pastors of the Church should be wise, vigilant, holy, examples to the flock both in doctrine and conversation, not seeking their owne but, that which is Jesus Christs; And after they be chosen, they should execute their office with al diligence: But if they be careless, covetous, pompous, intangling themselves in things of this world, scandalous, yet if they preach Christ, and be not, or cannot be removed, the faithfull are bound to heare them. The Primitive Bishops and Martyrs, were neither Pastors nor Doctors according

The Papists alledg this Text of the Apostle to prove that in the Church there hath ever bin a visible succession of Pastors or Teachers. See *Rhem:* annot. in Eph. 4 13 And the Answer which is returned to them by our Divines will serve in this case. See *Fulk* answer to the *Rhem* Ibid. *Carthw.* Ibid. *Camcron Myroth. in* Eph. 4. 11. *Non sequitur tamen inde Pastores istos fuisse ejusmodi qui oves conduxerint in ea pascua quibus cicuta & aconitum nascatur, satis est ut duxerint in ea pascua, quibus etsi insit virus, tamen in est unde oves pascantur.*

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ding to every circumſtance, which you will require in a Paſtor or Teacher, but the faithfull in thoſe times held communion with, and heard them as they preached Chriſt and him crucified, and that by the commandement and approbation of Chriſt Himſelfe, what was of God, they were obliged to ſubmit unto, wiſely diſtinguiſhing it from that which is annexed of man.

In the Officers of the Church, two things are to bee conſidered.

1. The ſubſtance of their calling, which is to feed the flock of God.

2. Their qualification for this office, their care in execution, and other acceſſories which may be added of man. If for ſubſtance of office their calling be of God, wee are bound to hold communion with them, though in the qualification, execution and other adhering circumſtances, ſome things bee amiſſe, which it is not in our power to redreſſe. This our Saviour Chriſt hath expreſſely taught and made knowne unto us, both by his Doctrine and example, as hath beene ſhewed already.

Hereunto this one thing may be added, that many Paſtors and teachers in the Church of *England* be called, qualified and doe carry themſelves in their charges and places according to the direction of IESVS CHRIST the chiefe ſhepheard of his ſheepe, and other for ſubſtance of Miniſtery are Paſtors and Teachers.

CAN Stay Sect. 6. pag 79.

If to heare Antichriſtian Miniſters bee to ſerve God in and by an Ordinance, way or inſtitution deviſed by Idolaters and with Idolaters, then it is unlawfull. But the firſt is true, Therefore the ſecond. The propoſition is undeniable by the Treatiſers owne confeſſion (you ſhould have ſaid the aſſumption; for if the Treatiſers words prove ought, they muſt be applyed thereunto. As for the propoſition they ſpeake not to it at all. But forwardneſſe here and in many other places hath made you forget your tearmes of Art) *He that heares the Miniſters*

If in preaching the truths of the Goſpel in a falſe *Church* no Idolatry bee done, then may a man worſhip God in a way of his owne deviſing blameleſſe. *Id.* §. 5. page. 77.

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of the Bishops sending, and of the Parishes sent to, he heares (in the sense of the Scripturs) false Prophets. But it is not lawfull to heare false Prophets. The Major is proved clearly in defene of our twelfth objection. The Minor is certaine by these reasons. 1. *The hearing of false Prophets is forbidden in the Word of God, &c.*

Id page 81. Such as hearken to Antichrists Ministers do therein approve of Antichrists unlawfull power over the false Church and the Divels donation, or his putting of that power into his eldest sons hand, Id. §. 6. p. 84.

ANSWER.

You busie your selfe to weave the Spiders web, which is good for little, long in weaving, but soone swept downe. Our Ministers be not Antichristian Ministers, nor false Prophets, (in the Scriptures sense) because they preach the whole counsell of God in all points necessary to salvation, and rightly dispense the seales of the Covenant, by authoritie derived from Jesus Christ, the Lord and King of his Church, the great Shepheard of his Sheep. At least they are set apart to this office, which was never deemed Antichristian in the Church of Christ.

But if we take these words (Antichristian Ministers, and false Prophets, in your sense, for you use them in a peculiar dialect) then it is not only lawfull but necessary to heare such as you call Antichristian Ministers. For it is commanded in the word, and acceptable service unto God, the meanes to build up the Church: It is to hold communion with God, to reverence his name, to lay hold upon Christ and lodge him in our bosome: It sheweth that a man is one of Christs sheep, because hee heareth his voice, and a member of his sheepfold, the servant of the most high God: it manifesteth love and zeale to God, and is ordinarily blessed to the soul and conscience of the dutifull hearer. And in that which you alledge to the contrary, you misalledge Scripture, speak evill of the truth, revile the heritage of the Lord, and grievously wound your owne conscience.

The religion professed, and worship performed in our assemblies is true, not only in respect of the object, but of nature, use and end, and whatsoever circumstances are necessarilie required to lawfull worship. And the false Prophets mentioned in Scripture are of one sort, yours of an other, even the true Ministers of Jesus Christ.

But let us turne over to the twelvth objection, to heare the cleare proofe of that which here you affirme, for thither you send us.

C. AN Stay §. 12. p. 116, 117.

The Treatiser (as you call him) propounding this objection of yours, that the Scriptures of the old and new Testament, warne Gods people of false prophets, which the Ministers of that Church are, having an unlawfull calling, maketh answer, 1 By denying that the Scriptures warn men simply not to hear false Prophets, *i.e.* any false prophet whatsoever. And then propounds a distinction of fals Prophets; that some fals Prophets were in the Church of God, and these might be heard, as they had place in the Church, till they were orderly repressed, or at least discovered; others were not in the Church, but simply without, and these were not to be heard. This is the plaine and direct answer of the Treatiser, as every man may perceive, that is not grosly ignorant, or wilfully blind. But see how you jest and dally with it unconscionably when you had nothing to answer. 1. You say he *peremptorily denyeth the whole objection, and so consequently affirmes, that all false Prophets may be heard.* But what new Logicke is this, whereby we may learne to draw such consequences. In former times it hath beene thought reasonable to deny an universall negative or affirmative proposition, when they hold not true in all Individuals. No false prophet is to be heard. This proposition may justly be denyed, if any false Prophet may be heard, though all might not. 2 You adde presently and *With the same breath, He unsaith what hee said before.* But this is a palpable and grosse calumny: For he said not, that all false Prophets might be heard by all, nor denyeth what hee granted at the first, that some may be heard: but plainly implyeth a distinction of false Prophets, which I can hardly thinke you did not perceive, though you be pleased so to pervert his words.

If there appeare any deep and inextricable riddle in the words, you may fitly apply to your selfe, what in this very place you report of *Marcus Antonius*'s souldiers, who unawares fell upon an hearb that greatly distempered their heads. You tell us, *The Treatiser since he lighted upon this Gourd, he is not like himselfe in his other writings*: and I can easily believe it, for in his other writings for separation he is insolent, censorious, scornfull and slighty: In this mild, Christian, and for the most part more substantiall.

Id pag. 116.

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As yon deale, with your Treatiſer, to ſcorne what you cannot anſwer, ſo you doe with others in this very argument, and that much more abſurdlie, Maſter *Br.* in maintenance of the Miniſterie of the Church of England, as it is eſtabliſhed by Law, diſtinguiſheth betweene the ſubſtance of the Miniſterie, and the execution thereof, the eſſentiall parts of the Miniſtery, and ſome accidentall circumſtances adhering unto them by man. For ſubſtance (ſaith he) the preſent Miniſterie of our Church aſſemblies, is the very Miniſterie which Chriſt hath ſet in his Church, howſoever it may in ſome particular parts of the execution happily bee defective in ſome places. The ordinarie miniſterie of our Church, is the ordinarie and perpetuall Miniſterie given by Chriſt to his Church, and ſuch as the Princes of the earth are bound by Gods law to protect and maintaine. And if there be any corruption in and about the ſame which they ought to aboliſh, it is accidental or perſonall, and not eſſentiall to deſtroy the true nature of the miniſterie of God. And though it ſhould be granted that our people ſtand under ſome kinde of obſervances and offices, which in their own nature and firſt originall are in ſome kind Antichriſtian, yet ſuch a manner of ſtanding cannot be ſaid to overthrow, though it ſomewhat ſtaine the Miniſtery of Chriſt. Thus is the ſubſtance of the anſwer throughout the booke. But how doe you confute or take away this diſtinction, or weaken the force of this anſwer? That you doe not once aſſay by Scripture or ſound reaſon, but you cry out of ſhifts and trifling, and contradictions, beggerly I ſay's, or ifs, baſe maintenance of the vileſt abominations, and juſtification of corruptions generally condemned, by the ſame carnall and corrupt reaſons which the Prelates uſe to doe: That it ſerves to ſtrengthen the hands of the wicked, grieve the hearts of the righteous, and to diſcover his owne vile halting, and double dealing. The dumb dogs, caterpillars and idle bellies, never had a better proctor than this man to pleade for their unlawfull ſtanding. For he ſaith, The Magiſtrate is bound to protect their Miniſterie. But how can wee believe him, ſeeing the Nonconformiſts teach otherwiſe? The reſt of your anſwer is of the ſame marke, which for ſhame I will not ſtand to confute. You ſay, any one may ſee by his worke, that he meant not to tye his conſcience ſhort, but would make a little bold with it or the preſent, and ſo he might fetch over a ſure blow upon us.

The unreaſonab. of ſeparation, p. 2, 3, 4, 7.

Id pag. 10.

Page 8.

CAN Neceſ. of Separ. p. 216, 217.

Id. pag. 220.

Page 221.

us, He cared not though with every ſtroke hee made wounds through the ſides of his brethren. But if you be able, bring forth one ſentence, wherein the indifferent may ſee, that hee hath made bold with his conſcience, or made the leaſt wound in the ſide of any brother, wherein he hath contradicted himſelfe or the nonconformiſts, juſtified any abomination, pleaded for any corruption, or ſpoken one word in defence of dumbe dogs, caterpillars or idle bellies. And if you cannot do this, let the indifferent judge, whether you have not offered violence to your conſcience, and made bold to wound your ſoule, that you might defame the Miniſterie of the Goſpell, and ſlander the gifts of God in his ſervants. This practice is Antichriſtian, borrowed from the vileſt bondſlaves of that man of ſinne, if not from Satan himſelfe. But I will not defend the Treatiſers opinion, nor trouble my ſelfe further to examine your anſwer to Maſter *Br.* That which I am to enquire into is, How you prove all the Miniſters of the Church of England, in reſpect of their office and ſtanding, to be falſe Prophets, or Antichriſtian, If ought can be found to this purpoſe, bare words excepted.

CAN Stay ſect. 12 pag. 119, 120.

If an unlawfull outward calling make an unlawfull Miniſter, then it makes a falſe Prophet. For according to the Scriptures, it is all one thing, only expreſſed in divers terms, &c. We know no meane betweene true Prophets and falſe, for whoſoever is not a true Prophet is a falſe Prophet, and whoſoever is a falſe Prophet, cannot be a true Prophet of God. He that is of God is a true Prophet, he that is of the Devill is a falſe Prophet; neither doth the deliverie and uterance of ſome truths, make him a true Prophet, for then the Devill ſhould be a true Prophet, who ſometimes ſpeakes the truth, albeit to a ſiniſter end. Balaam was a very witch, a wizard, a falſe Prophet, a true ſorcerer, famous, or rather infamous for his Divelliſh magick, which he practiſed among the wicked idolatrous nation. So Atterſol *and many others ſo too, as* Junius, Simpſon, Ferus, Canutus, *and before them* Origen, Greg. Nazianzene, Baſil.

Id. p. 121.

ANSW.

ANSWER.

As for *Balaam*, whether he were a Witch, Wizard or Magician, it is not materiall to the point in hand. If the Treatiser did put that instance amisse, it will not follow, that you have truly proved the Ministers of the Church of England to be false Prophets, or soundly confuted what hee answered for himselfe. And if the Treatisers friends be of your disposition, you may soone heare from them that you have answered nothing, for you have brought the sayings and opinions of men, but reason out of the Scripture you have alledged none to prove him simply a Witch and a false Prophet. And if the opinions and sayings of men will serve the turne, there bee some that have thought *Balaam* to be a Prophet of God, and that for reasons not to be disregarded. *Tertullian* amongst others, thought *Balaam* to be a true Prophet, and such a Prophet, as should be numbred among the servants of God, because he professeth that he would aske counsell of God, and that he would speake nothing but what God should say unto him. And he doth not only say so, but indeed he propoundeth those things which he had received of God, and which consent with truth and pietie. In Scripture he is called a Diviner, which word is sometimes used in a good sense, to note one that doth prophesie true things, or wisely and truly divine things to come. Divination or a wise sentence is in the lips of Kings. The Judge and the Prophet, the Diviner, and the old Man.

Tertul. *cont.* Marc. *lib.* 4. Numb 22. 19. & 23. 7. Iosh. 13. 22. *Sept.* הוסם *μαντὶς*, Trem. & Iun. *Divinum, id est qui divinat.*

Prov. 16. 10. *Sept.* *μαντεῖον* Iu. *Sagac.* Pisc. *Divinatio, i.e. quasi divinatio, hoc est sagacitas, qualis est divinantium.* Mercer. *in* Prov. 16. 10. Isaia. 3. 3. Iun. *Sagacem* Pisc. *Heb. Divinatorem, sed hic accipitur in bonam partem. Sept.* στοχαστὴν *Conjectorem,* Hieron. *ariolum* Doway. Southsayer, Moller. *nomen μέσον est, quod hoc loco in bonam partem accipitur.* Car. *in* Prov. 16. 10. *& quidem frequentissimè in Scriptura usurpatur in malam partem, pro his qui artibus Diabolicis abdita rimantur: sed aliquando etiam, ut* Isa 13. *&* Ezek. 13. 6. *usurpatur in bonam partem, pro his qui aliquid arcani proponunt, quod legitimè, vel revelatione divinâ, vel solerti investigatione assequuti sunt.*

The Prophets divine for silver: which is spoken of the Prophets in *Judah*. Neverthelesse, seeing he is called a Diviner, as they are said to take divinations in their hands, *scil.* the

Mic. 3. 11. *Sept.* *μετὰ ἀργυρίου ἐμαντεύοντο.* Num. 27. 7. *Sept.* *τὰ μαντεῖα. Vulg. precium divinationis.* 2 Per. 2. 15. Numb 23. 27. *See* Rainold. *censur. prælect.* 201 *B.* Hieron. *alibi nullam illustriorem de adventu Domini extare prophetiam dicit sci. quam Bileami. Qui & inter quæstiones Christianorum hanc fuisse docet, cur Balaam tam manifesta de Christo prædixisset. Quem & ipse ad* Iob 32. *de cognitione* Abrahami *fuisse docet. D.* Heins. *exercit. sacr. in* Mat. 2.

wages of iniquitie, and as there is no divination against *Israel*, that is, magicall incantations cannot availe against *Israel*, whom God doth protect with his presence, I doe rather subscribe to them, who conceive that he was a Witch or Wizard, than the prophet of God.

Neither doth the deliverie and utterance of some truth make a true prophet, for the Heathen Witches and Wizards, nay the Divel himselfe hath spoken some truth, that he might the better deceive. But as the possession of all supernaturall truth necessarie to salvation is proper to the Church: so to preach the whole counsell of God unto his people, is the speciall badge of a true Prophet, and the fruit whereby hee is knowne. Marke this well, for (to use your owne phrase) it sheweth all your answer to be *cæcum insomnium*, a vain dream and nothing else. It is the note of a false Prophet to run when God doth not send him. But can it be shewed, that ever Minister did teach the whole counsell of God unto his flocke, who was not sent of God? The places cited make it evident, that they whom God did not send, they taught false things in his name: as they run when he sent them not, so they prophesied when he spake not unto them. In some cases it is true the Church for a time may bee without Ministers, as when the pastor is taken away by death, or the Church dispersed by persecution, or the people negligent to procure teachers, and the like. But ordinarily the Church is not destitute of true Ministers, nor is there a true ministerie to be found but in the Church. And therefore seeing the societie professing the true faith intirely, and holding the communion of Saints, is the true Church: the Ministers teaching sound doctrine in those societies, and maintaining the unitie of the Spirit, must of necessitie be true Ministers.

Ier. 14. 14. & 23. 21 & 27. 15. Vnreasonabl. of separation. p. 6. Though it be no new thing that the Ministers of Antichrist should in divers things bring the truth with them, yet this is a new thing and never heard of before, That the Ministers of Antichrist should teach the whole truth of Iesus Christ for the substance therof, That they should oppose directly and zealoufly against the maine and fundamentall doctrines of Antichrist, &c. §. 42. 15.

But every unlawfull Minister (say you) is a false Prophet, for these two are all one. This is spoken ambiguously and must be distinguished before any direct judgement can bee passed upon it? What then doe you understand by unlawfull Minister? Is he an unlawfull Minister who is not approved of God, designed by Christ, qualified as he ought, chosen orderly, but out of favour, partialitie, faction or schisme? Or is he an unlawfull Minister, who teacheth corruptly, seeketh not that which was lost, bindeth not up that which was

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broken, puts not the weake into his bosome, grieveth the godly, strengtheneth the hands of the wicked and walketh prophanely? Is he an unlawfull Minister who being a secret heretike, is chosen and ordained by the communitie where hee is to administer, without due tryall and examination, or being rashly and unadvisedly elected, doth after neglect his dutie altogether, teach perverse things, administer coruptly, sing Masse and Mattens? If none of these be unlawfull Ministers in your esteeme, it will be no losse to us, if we grant the proposition: for we may boldly affirme, if you search our Ministerie with a candle and lanthorn, it will bee found true and of God. If you take a false prophet and unlawfull Minister in that strict sense as to exclude all the former, there is not one Minister a member of our Church, that can be a false Prophet. If you take all these for unlawfull ministers, then all unlawfull Ministers are not false prophets in your account. Or else, it is lawfull to hold communion with some false prophets, which you peremptorily would seeme to deny.

CAN Necess. of Separation, page. 237.

If one bee ordained a Pastor, according to Christs institution, hee hath certainly lawfull ministerie, howsoever things shall afterward fall out, yea though hee should sing Masse and Mattens as hee speaketh. But hee asketh, if any, that is in his wits will say so? yes, and prove it also: and if hee himselfe had not wanted some wit in this point, he would not thus have confounded one thing so absurdly with another, for as a person may bee a servant or subject truly and fully, and yet doe afterwards the actions of theeves, rebels, traitors: so a man may take a true Ministerie by ordination, and yet in his life and doctrine doe wickedly, and deserve justly to be deposed.

The want of an outward calling, you say, makes a man an unlawfull minister: and so you might say, doth the want of right qualification and conscionable discharge of his duty, for God hath threatned both the one and the other, that they shall be no priests unto him; both the one and the other are idols in phrase of Scripture. But he can not be a minister in a societie of Christians, professing the true and intire faith, and enjoying the blessing of the Sacraments, who is utterly destitute of an outward calling. In some Churches the calling is more compleat and exact than in others, and at some times things have beene more orderly handled than at others: but in all Churches there is an outward calling, and effectuall to the truth of the ministerie.

Ier. 2. 8.

Ter. *de præscript. adverſ. Hæret. c. 36. Vnde autem extranei & inimici Apoſtolis hæretici, niſi ex diverſitate doctrinæ, quam unuſquiſque de ſuo arbitrio, adverſus Apoſtolos, aut protulit aut recepit.*

Long since it was objected against the Nonconformists, that they say, the Gospell is not truly preached in England, because there is no lawfull calling to the ministerie, whereunto they have returned this answer: We do not say, that there

is no lawfull, or no ordinarie calling in England: for we doe not deny, but that he may be lawfully called, which is not ordinarily, as *Luther*, *Melanchthon*, *Zuinglius*: and there bee places in England, where the Ministers are called by their parishes, in such sort as the examples of Scripture doe shew to have been done before the Eldership and government of the Church was established. I know not any that saith, the Gospell is not truly preached in England, and by those that are not of the same judgement, that the admonition to the Parliament is of.

T.C. repl. 1. answ. to the exhor. p. 3.

CAN. Necess. of Separ. pag. 55.

The Ministery of England, as it is established by law, doth certainly depend upon the Bishops calling wholly, and no mans else: and if any in the Land stand otherwise hee cannot properly be said to be a Minister of that Church, but rather is a schismatike from it, according to the formall constitution of it, &c. The most free Parish hath but only a liberty to admit of a Minister, before made by the Bishops, so that the people give him not any part, much lesse the substance of his calling, but a bare permission only to exercise by vertue of that calling. But none may heare or have spirituall communion with such a Ministerie, whose calling doth essentially depend upon the Bishops calling. If the ministerie of the Prelates belong not to any ordinarie assemblies, then is the same Antichristian, and so consequently is that which is derived from it. And so much from their own principles we have formerly proved. The Ministerie begotten by the Prelates is illegitimate and false. I say those, which take their offices and callings from them, are bastardly Ministers. The Ordination of Priests and Deacons by the Prelates is unlawfull and Antichristian, and the Ministery is false, so long as they doe retain that false calling, which they tooke first of the Bishops, they of the Pope, and he from the Divell. Whosoever he be that dealeth with the holy things of God, and worketh upon the consciences of men, by vertue of an Antichristian power, office and calling, him the people of God ought not to receive, or joyne themselves unto. But all the Parsons, Vicars, Parish Priests, stipendaries, &c. that stand

Id. p. 57.

Id. p. 61.

Id. p. 213.

Id. p. 223.

Id. p. 45.

See CAN Stay. §. 6. f. 78. 79.

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over the Church Assemblies in England, deale with the holy things of God, and worke upon mens consciences by vertue of an Antichristian power, office and calling.

ANSWER.

Vpon this one prop lyeth all the weight of your building, whereon you strangely triumph, as if you had stopped the mouth of the Non-conformists for ever, that either they must goe backe from what they have written against the abuses of the ministery, or confesse they have said and unsaid as occasions have changed, now maintaining that as right, which even now they condemned as falte and Antichristian. And this you presse over and over with great confidence and insolencie. But this stay I have plucked out of your hands already, and shewed that this exception hath no weight or soundnesse, either from truth or Non-conformists principles.

In answer to this renewed blast of words, I will briefly repeate what hath been proved more at large.

First, the Ministers of the Gospell, derive not their authority or office from the Bishop, Patron, Presbyterie or people, but immediately from *Iesus Christ*, whose servants they are, whose words they preach, whose Sacraments they administer, whose flocke they feed, by whom they are protected, and to whom they must give account. If he be an Antichristian Minister who derives his authoritie from the Classis or Bishop, he is Antichristian likewise who derives it from the communitie of the faithfull: for neither the one; nor the other can justly challenge that authoritie to themselves.

Bilson Christian subject part 2. *page* 296. Bishops have their Authority to preach and administer the Sacraments, not from the Prince, but from Christ Himselfe, *Goe teach all Nations*, &c. onely the Prince giveth him publike libertie, without let or

disturbance to doe that which Christ commanded. *Id. p.* 309. The charge which the Preachers and Bishops of England have over their flocks proceedeth neither from *Princes* nor *Pope*, nor dependeth on the will or word of any earthly creature. *Chaloner Credo*, second part §. 2. He which conferres Baptisme and Orders as the principall Donor is Christ: the Bishop or Pastor confers them only as his instrument. *August. contr. Cresc.* l. 4. c. 6. *per ministros dispensat Deus munus aquæ est, quibus in illorum sed ejus est.* CAN. Stay. §. 3. p. 60. *August. in Psalme* 10. Christ sent him that betrayed him: *Bilson* Christ: subject: part. 2. *p.* 86a. The ghostly worke is Gods, the bodily service is the Priests, wherein *Iudas* the thiefe, *Simon* the Sorcerer, &c. may challenge as *Iames*, &c.

The Biſhop, Colledge Eccleſiaſticall or Church, cannot make a Miniſter formally or vertually, but only as Stewards they put him in office whom Chriſt the King of Saints and head of the Church hath deſigned. Wherein, if Paſtors or people ſhall walke diſorderly, challenging more than of right belongeth unto them, or giving up their right through ſloth, negligence, ignorance or ſecurity: or not attending unto the direction of the great Shepheard of the flocke, ſhall chuſe a man unfit or not well qualified, or ſhall proceed raſhly, tumultuouſly upon miſguided affection, in that weightie buſineſſe; though they incurre juſt blame and reprehenſion, yet that makes not a nullitie of the Miniſtery, or of the Ordinances diſpenſed upon that Election and Ordination. Your ſelfe telleth us, and that from the example of the Scribes and Phariſees, That men being lawfully called to the Miniſtery are to be heard, howſoever in ſome qualifications defective. And if diſorderly proceeding in election, or want of juſt and fit qualification in the perſon elected, do not make the election voyd: how ſhall the meere want of conſent in the people cauſe a nullity in the miniſtration? If the careleſſe or wilfull neglect of adminiſtration and execution of his office cauſe not a nullitie of the choyce, why ſhall the lacke of the peoples ſuffrage, which they voluntarily have given away, or otherwiſe loſt, make the ordinances diſpenſed by him that is choſen to be of none effect?

Vnreaſonableneſſe of Separ. *p.* 56. They may acknowledge a further calling than that of the Prelates & yet not therein renounce the calling received from them, for the Prelates being learned Divines, and having approved their gifts, and by words and Letters teſtimoniall giving liberty to execute the Miniſtery of the Goſpell, they doe not therby thruſt them into a Miniſtery, but leave them, &c. An Examin. of *D. W.* Cen. *p.* 33.

2. The conſent of the people is not required to make a man ſimply a Miniſter, neither doth *Epiſcopall* Ordination make a man the Miniſter of this or that people. Therefore it doth not hinder, but a man may bee made Miniſter by the Biſhops according to the conſtitutions of the Church, and a Miniſter of this or that people, by the free choice, approbation and conſent of the faithfull. So in the fourth age of the Church, ſometimes the people would chuſe a Miniſter, whom they thought meete, and afterward bring him to the Biſhop to be admitted by him, as appeareth in the worke of *Chryſoſtome de Sacer.* of the chuſing of *Baſil*, when *John Chryſoſtome* himſelfe gave him the ſlip. Sometimes the Biſhop would eſpie a meete man himſelfe, and require the conſent of the people to chuſe, as it appeareth by *Auguſtine* in the election of *Eradius* to be his ſucceſſor.

3. The Papiſts themſelves who ſtand ſo much upon the neceſſitie of ſucceſſion, and ordination by three Biſhops, accor-

ding

ding to the constitutions of the Church, are yet forced to acknowledge, That to know that Pastors are true, there is required neither faith, nor lawfull Election, but this onely that they be acknowledged such of the Church, and that they hold the place of Christ *de facto*, though not *de jure*. And seeing you pretend to build upon the Non-conformists principles, you may take notice of their profession, which is this. Baptisme administred by Popish Priests is good and sufficient, and they are to bee accounted for Ministers, though they bee not good and lawfull Ministers, but usurpers and intruders; The like may be said of such as without ordinary calling, counterfeite themselves to be Ministers, and so deceive the Church. In these the secret consent of the Church receiving them for Ministers, untill their wicked usurpation bee espied, may be sufficient to authorize their ministery toward others.

Beller. de Eccl. l. 3. c. 10. S. Ad Secundam.

An Examin. of *D. W.* Cen. *art.* 11 *page* 14.

CAN. Necess. of Separ. *Page* 234.

If I were not unwilling to give occasion unto the Bishops to insult over these men, I could hence manifest much bad dealing in them; but I will forbeare for the present, and do referre the Reader to their owne principles, which is, that all Ecclesiasticall officers ought necessarily to bee made by the free choyce of the Congregation, wherein they are to administer. And, if they can prove all this, I doe not see, but the Controversie may easily be taken up betweene them and the Bishops, only then they have just cause to begge pardon of them, for their pleas against their Prelacy, and the maine heavy accusations, which they have put up both to Princes and Parliaments against them.

Id. page 239. CAN. Necess. of Separ. *p.* 221. Are the Princes of the earth bound by Gods Lawes to maintaine the ordinary ministery of your Assemblies? then have you from time to time shamfully mocked and abused them, in craving so earnestly their ayde, to have and place thereof. CAN. Stay. Sect. 1. *page* 50.

ANSWER.

Here you play the Rhetorician, and make shew what you could doe, but that you will for the present take some compassion upon the Non-conformists. Whereunto I will returne no other answer, than what you have made to my hand. As for your minsing figure of extenuation, (I could hence manifest) I like it not. For you do here none otherwise than if a Thiefe,

Thiefe, when hee hath ſtript a man out of all that hee hath, would faine yet bee counted mercifull, in that he doth not murder him or binde him, as ſome others have done. Let any indifferent man read your writings, and he will ſay, you have not ſpared your oppoſites, but ſhot at them Arrowes of bitter words, and made them as odious and vile as man can do. But bleſſed is hee that is not offended at the truth for ſuch things. Looke upon your ſelfe in that which you ſay againſt your oppoſites. You referre your ſelfe to their Principles, and they make nothing for you, as it hath beene already ſhewed, and you might ſee your ſelfe, if you did not ſhut your eyes.

The reaſon which here you bring, is but your owne ſaying, ſaid over many times, and indeed bewrayeth more cunning, than reaſon, truth or Conſciene, and (to ſpeake in your phraſe) ſophiſtry than ſincerity.

CAN. Stay. §. 2. page 55.

For in plaine termes this is your forme of arguing; If the Epiſcopall ordination be not a meere nullitie: if the miniſterie of the idle, careleſſe, prophane, yea of the learned, godly and painefull, be not a meere Idol, then have the Non-conformiſts juſt cauſe to begge pardon of the Prelates: which hangeth together as a rope of ſand. The miniſtery of the Prieſts, Scribes and Phariſees was true in time of the Old Teſtament, and in the dayes of our Saviour Chriſt: had the Prophets then and our Saviour juſt cauſe to beg pardon, becauſe they accuſed them of ignorance, pride, tyrannie, contempt of the truth, oppreſſions, hypocriſie, as blind guides and ravening Wolves, who ſpoyled and made havocke of the flockes.

Vntreaſonabl. of Separ. *page* 54. I know none having receiued Ordination from the Prelates, that need deny that they preach partly by vertue of the Miniſtery which they have taken from them.

The Non-conformiſts never deemed the miniſtery of the Church of England for the ſubſtance and eſſentiall parts thereof to be falſe and Idolatrous, nor craved the aide of the Prince and Parliament, to have it quite, or in part, aboliſhed (you have juſt cauſe to begge pardon that ſlander them in this manner) But they complaine of abuſes in the miniſtery, and theſe they deſire might be reformed; That the miniſtery might be more pure and incorrupt. They complaine of the uſurpation of ſome, who challenge that as peculiar to themſelves, which belongeth to their brethren in common; who admit the baſeſt of the people, into the office of the miniſterie; doe that by their ſole pleaſure, which ſhould be done by common Counſell,

T. C. repl. 1. *Ep.* By exerciſing unlawfull authority, and by taking unto them partly ſuch things, as belong by no meanes unto the Church, and partly which are common unto them, with the whole Church, or elſe with others the Miniſters and Governours of the ſame.

counsell, and disregard the consent and approbation of the Church, both in Ordinations and excommunications: and if the ministery of the Church of *England* be true for substance might they not without blame desire and crave the reformation of this abuse? they complaine of the pompous Non-residents who feede themselves and regard not the flocke, strive after preferment and heape up livings, but labour not in the word and doctrine, nor look after the welfare of mens soules: they accuse these as the poyson and bane of the Church, as unfaithfull shepheards, who leave the flock to be dispersed and scattered, and yet they will not say, their ministery is false or Idolatrous or a meere nullitie; doe they then shamefullly mocke or abuse the Prince or Parliament, in petitioning, that this grosse corruption might be reformed? They accuse the ignorant, careleſſe, prophane Ministers of neglect of their office, and unworthy any place or standing of honour in the house of GOD: have they cause to aske pardon of this also, if they shall thinke their ministerie may be effectuall to the faithfull?

A Minister lawfully called (say you) according to Christs institution, is incontinently upon his outward lawfull calling a true Minister, let his practices afterward be good or bad. Put case then the Church should accuse such a Minister, utterly neglecting his charge, or inclining to say Masse and Mattens, or loose and scandalous in behaviour, as unworthie his place and office, have they just cause to crave pardon of him, because they acknowledged him to be a Minister, but unworthily? Many abuses not to be tolerated may cleave to the Ministery, when the ministerie it selfe, is not to be cast off, as altogether ineffectuall.

King *Canutus* made a Law by the Counsell of his sages at *Winchester*, That Bishops be Preachers and Teachers of Gods Law, and carefull followers of good works. Leg. 26. And that every Christian learne so much, that he can the true faith and the true understanding therof, namely, the Lords Prayer, and the Creed, or else not to have Christian buriall, neither to bee admitted whiles he liveth to the Lords Table, &c.

Amb. de dignit. sacerdot. ca. 3. Quanto præ cæteris gradus Episcopalis altior est, tanto si per negligentiam dilabatur ruina gravior est Magna sublimitas magnam debet habere cautelam; CAN. Stay. S. 12. p. 120. *Honor grandis, grandiori debet solicitudine circumvallare.*

SECTION 9.

CAN Necess. of Separ. pag. 27. 28.

The Learned generally affirme, that it is unlawfull to communicate in a false ministery. Par. Com. in Matth. 7. 15. All those without doubt are to be taken for deceivers, who take upon them the office of teaching, without

Rhem. annot. in Ia. 10. num. 1. and in 1 Cor. 10. Sect. 22.

Dent. 18. 18. Ezek. 3. 11. v. 10. and Pla. 15. p. 16.

Admon. 2. to the Parliament. p. 27. T. 6. reply. 1. page 82. 156.

CAN. Stay. p. 5. 61, 62, 71, 118, 118, 119, &c.

CAN Stay. Sect. 12. p. 198.

Hieron. in Psalm 5. *Omnes qui malunt sinistras sequi Scripturas, in via Dei corruit.*

Ambr. *Intus in animo perdant, modo victores abscedant.*

CAN. Necess. of Separ. p. 227. *Tertul. de Virgi. veland:* If Christ were ever & above all, the truths of ancient, and never-resisting.

one, a true calling, and a distinct function, such, That he must being disturbed or Christian may Exhibit nor against them, and fly from them, as from Wolves. Ames in Matth. 7. 15. saith the like. Cope in Pro. 20. speaketh as much, and giveth the reason for it, because they destroy both bodies and soules of as many as either believe or reverence them. Zanch. in Phil. 3. 2. Bullin. com. in Thess. 1. 2. page 208. Rivet in Psal. 16. page 130. 131. Oecolamp. in Malach. fol. 20. Calv. in Psal. 16. Fen. in Serg. 1. 6. 7. Cornel. a Lapide: Com. in John Ep. 2. page 505. saith, False Ministers are favoured and approved in their unlawfull way, when they are heard. Rar. in Hosea 1. 2. Sadeel. in 2 Rev. 5. Martyr. in com. 1. 19. Virels Grounds, in lib. 2. p. 103. Zanch. in proc. 3. p. 534.

ANSWER.

Blaming your Treatiser that he comes so naked into the field, you say, I never saw in my life an error held by a man of Learning, that hath lesse brought to countenance it than this. For whereas others doe commonly quote Scriptures (albeit misapplyed) and alledge for themselves the judgements of other men; He goeth not this way to worke. And better it is to goe plainely and simply to worke in the defence of his cause, than to wrest Scripture, mis-alledge Authors, and abuse a show of Learning to seduce and beguile the simple. But you have made choyce of the more common, though the most sinfull course. You pretend Scriptures, but handle them amisse: Quote Authors, but chop and change their words, force them to speake, what they never meant; and when all is done, they will bee found to make nothing for, but direct against you. You make use of Logicall Maximes and Theologicall Principles, but your mistakes are grosse and palpable in the application of them. Some men (you say) in matters of controversie care not though they loose the peace of Conscience, so they may gaine their supposed victory. And if you have not offered violence to your Conscience in these writings, you have not advisedly considered what you have done.

To make this manifest in some particulars not formerly mentioned; It is an infallible Maxime you say, (as Doctor

Usher

Usher and others observe out of *Tertullian*.) Whatsoever is first, that is truest, and what comes after, is adulterate. The first in any kind or sort of things, is truest and best, saith *Field*. This is spoken of the prime, first, originall being of each thing, which is a sure proofe of goodnesse and perfection. For all defects found in things are swarvings, declinings, and departures, from their originall and first estate. For truth is before falsehood, and good before evill, and habite before privation. But you miserably apply that Rule to the first judgment of the separated Church in *London*, concerning the hearing of the Word preached, in our English Assemblies, as if it must be truest, because it was first, and their after judgement adulterate, because it followed.

CAN. Stay. sect. 2. p. 14. *Usher, de Christ. Eccles. succes. & stat. c. 1. p. 19 Field* of the Ch. *lib. 2. c. 5. page 49.*

You distinguish not betwixt the effect and the event; which I will not say was done ignorantly or unadvisedly. "To reason from the effect of things (you say) is unsound, and unconcludable by the Scriptures. This is, as if a man would say, the Midwives which lyed to *Pharaoh*, did much good to the *Israelites*, &c. And then you goe forward to produce testimonies, that things are to be esteemed by their causes, and not by the event, and that things are not true, because unusefull.

CAN. Stay. sect. 2. p. 11. For with reverence to the phrase; From the beginning it was not so. *Basil.* ep. 79. *Non est aquum ut quæ apud ipsos obtinuit consuetudo, pro lege & canone habeatur rectæ doctrinæ, Henry* Answ. first ans. p. 31. I grant your Church is ancient, but I deny it to be most ancient: seeing then the most ancient (by your own grant) is most true, &c.

But your Pistoler argueth from the effect, not from the event, from the proper effect, not the effect by accident, as you might easily perceive, but that you tooke liberty to deride what you could not answer. Thus he argueth, The Doctrine taught in the Church of *England* is the found and true doctrine of salvation, profitable to beget faith, and to build men forward unto life eternall (not by accident, but of it selfe) and is ordinarily blessed of God to that end and purpose: Therefore it is not unlawfull to heare the word preached in their assemblies. What you talke of *Caines* murder, *Judas* his Treachery, the good that comes by Schismes and Heresies, is only to please your selfe with by-matters: for the argument is drawne from the proper effect, in respect of meanes instituted, appointed and blessed of God.

CAN. Stay. sect. 4. p. 27. *T. C.* repl. 1. p. 79. *D. T. W.* The Doctors of the *Synod.* 5. 6. Warres are judged by their causes and not by their consequences *Bilson* Christian subject *part.* 3. *page* 201.

This Canon is true, if truly applyed, and rightly limited, *pariter par ratio est, & contrariorum eadem est ratio.* But as you apply it, no good Logician would acknowledge it. For though the word which doth ordinarily beget men unto God, ought to be heard, yet we cannot conclude on the contrary,

CAN. Stay. sect. 4. p. 20. and sect. 10. p. 111.

the word which doth not ordinarily beget is not to bee heard. For the word is but a morall cause or instrument of faith and repentance, whereby the Spirit worketh not necessarily, but at pleasure. If therefore the Spirit worke by the word as his instrument, it is of God and wee are bound to heare it: But if God worke not by it, effectually to saving conversion, it is of him notwithstanding: So this affirmative is true, sinne deserveth death: but this negative will not follow on the contrary, good works deserve life. For of justice death is due to the sinner as his wages, but eternall life is the gift of grace. The Papists argue thus. Disgrace done to an Image tendeth to dishonour God; and therefore by the Rule of Contraries; Honour done to an Image, tendeth to the honour of GOD. Their inference and yours turne both upon the same hinges.

Ibid. And I might truly say unto you in your owne words. Have you not here shewed your selfe an acute disputer, for to pull downe *Bethel* you build *Babell*; to condemne the true hearing of Gods Word, you commend Idolatry. Consider therefore your owne reasons, and be not so rash and hastie to disgrace your brethren.

CAN. Stay. Sect. 2. pag 54. Your obscure translating of Philosophicall Canons, I will passe over, as *Relata sunt simul natura*, which you English thus; Relations in nature are alike: and apply it as strangely. *Qualis causa, talis causatum*, you translate thus; As is the cause, so that which is caused, of the doing of the thing: *Idem qua idem semper facit idem*; which you render. As is the same so alwayes followes the same effect: whereby you turne principles or Canons at least into riddles, and it is hard to say, whether your interpretation bee more obscure, or misapplication unreasonable (to speake in your language) as vaine as ever man made.

CAN. Stay. Sect. 9. pag. 100. For that which is spoken of causes univocall, necessary and proper at least, that you referre to morall instruments; as if the word preached by wicked instruments might not bee effectuall, or a man could not heare an ungodly Minister preach the Gospell, but he must partake in his sin.

CAN. Stay. Sect. pag. Sect. 3. 16. 17. *Id. Sect.* 4. *pag.* 28. *& sect.* 5. *p.* 40 *sect.* 2. *p.* 49. *sect.* 4. *p.* 62. 63, 67, 72, 73 74, 75. You are large in proving what is not questioned; as that God must bee served as he hath appointed: That it sufficeth not to intend a good end, but the meanes must bee lawfull: That men must not bow their knees to an Idol, under pretence that they referre their hearts unto God; That wee must bee

earnest

earnest and zealous against Idolatry: That the matter of worship must be grounded on the word, and that it must be done in a right and lawfull manner, order, form or way: That the law of God is the rule of conscience; That custom must not prescribe against truth; That we must not doe evill that good may come thereof, with other the like, which you know well, your Opposites do believe and maintaine. But that God is not worshipped in our assemblies as he hath appointed: That to heare the word preached in our congregations is pernicious Idolatry: that the means therein be unlawfull, that the ministerie is Idolatrous, or the worship vaine; that you prove not, either by Scripture or any learned & approved Author, whatsoever you bring in both your bookes to this purpose, besides your own peremptorie actions may be shut up in few words.

Consciences shall never find any sure port to run unto, but only God. *Calf.* p. 22.

The Authors which you quote, are oftimes abused, you mangle their words and make them seeme to speak what they never meant or intended. The truths they teach (you say) speaking of the Ministers of the English Church) are from God, but the office which gives them power and charge to speake them is from Antichrist, and a speciall character or marke (as the learned write of the beast). Thus said *John Chaydon* a Martyr of Christ: The Bishops licence to preach the Word of God, is the true character of the beast, that is, of Antichrist. The like M. *Bale* and others. But no word sounding that way, is to be found in M. *Simons*, Since their law of Confirmation was made (saith hee) the Bishop with the Chrisme doth signe the partie in the forehead with the character of the crosse, And since they made their new office or sacerdotall, thus they make their catechumine. The child or partie is brought to the Church doores, where the Priest maketh a crosse with his thumb on the forehead of the childe, and at the font, the priest maketh a crosse in the right hand of the child, &c. Thus this Author, but to your purpose not one word. M. *Bale* was so farre from condemning the office of Bishops simply as Antichristian, that hee himselfe was Bishop of *Osyris* in *Ireland*: And how likely it is then, that he should absolutely condemne a Bishops licence to preach the Gospell of Jesus Christ in the Churches of Christ, as the mark and Character of the beast; let any man judge? What he might condemn, in some respect and consideration in popish bishops, as they stand sworne slaves, to that Antichrist of *Rome*; that

CANStay sect. 3. p. 57.

Simon on Rev. pag. 120.
Acts & Mon. edit. 5. pag. 588.
On Rev. ca. 14. 9.
Though Priests & Deacons for preaching Gods word, ministring the sacraments, with provision for the poor bee grounded on Gods law, yet have these sects no manner of ground thereof, L. *Cobh.* Act. and Mon. p. 514 525.

CAN Necel. of separ. p. 258.

cannot be drawn to the testimonie of Bishops, who have cast off the authoritie, and renounced the doctrine of Antichrist: And the same may be answered to the testimonie of *Iohn Chrysostom*.

You many times repeate, that upon the Nonconformists grounds to returne unto the service in the Church of England, is to joyne with Idolaters in Idolatry. This no doubt is a vehement accusation, if it can be proved: if it be rashly surmised, then it is as pestilent a slander: But ground out of the Nonconformists for such conclusions you have shewed none nor once take notice of that which is alledged to the contrarie, which you could not but see, if you could have found any exception against it. They doe not deny, but there is a visible Church of God in England, and therefore your saying of them, that they doe almost in plaine and flat termes, say that we have not so much as any outward face, and shew of the true Church, argueth that you have almost no love in you, which upon one word once uttered, contrary to the tenour of their booke, and course of their whole life, surmise this of them. Thus a chiefe Nonconformist long agoe. Another in the booke, which you pretend to answer, and in these very pages, He most shamefully and lewdly, as a man void of all common honestie and grace, maketh the Ministers of *London* to affirme, that the Prelates are reviled to be great Antichrists and their Ministerie and constitution, to be great troublers of the Church at this day, and that it cannot but be very sinfull and hurtfull to retaine or communicate with them.

T.C. repl. 1. p. 8. Unreasonab. of separation p. 81.

CAN Stay §. 3. p. 59. 69. Rainold. *de idolo l.* 2. *c.* 1. §. 2. *Bilson.* Christ. subj. part. 3. pag. 269.

The Divell himselfe can shew no greater malice, than to pervert that which is well spoken: and to force a lewd sense of his owne or another mans words upon it. The Divell himselfe would have beene ashamed in this open manner to have told such a lie, and therefore he is to be trusted no further, than he is seen. This you passe over in silence; and if the substance of the accusation bee applyed unto your selfe, I know not what apologie you can make.

Christ (saith *Rainolds* as you quote him) the Pastor of his Church, doth tell us, that he feeds not in Antichristian assemblies, in the denne of theeves; neither is it his will, that his flock should there rest at noone: But in the pleasant pasture, by the still waters, that is, in the shadowes of the true Christian Churches detesting Idolatry. But D. *Rainolds* words are, not *in catibus papisticis, speluncis idololatricarum, &c.* but *in umbraculis ecclesiarum earum*. Whether this change of Antichristian Assemblies, for popish Assemblies, and true

Christian

Christian Churches for Orthodox Assemblies, was made in simplicitie, be judge your selfe. You might easily conjecture, your credulous reader might conceit, our assemblies to be Antichristian, and not true Churches, but popish Assemblies, and not Orthodox he could not imagine them to be.

CAN Stay § 3. p 22. D. Ames de cons. l. 4. c. 24. p. 284.

You alledge D. *Ames* saying, It cannot be a true Church that wants order; For by this the parts and members thereof are knit together. But this is not to bee found in the place mentioned. But D. *Ames* moving the question, whether it be lawfull to stick to that Church, from whom power of removing scandals, and purging out the ungodly, is taken away? He answereth. That power, *de jure & quoad actum primum*, cannot be separated from the true Church, because immediately and necessarily it floweth from the essence it selfe, for it is contained in that covenant, whereby the faithfull are gathered into a Church. The use of this power cannot be taken away, without the great sin of them that take it away, and the haineous injurie of them from whom it is taken. Neither ought the Church to rest in this, that, she seeth her selfe unjustly oppressed of others. For it belongeth to the office of the Church to defend that libertie, where with she is endowed of Christ. But yet if the faithfull contending for their libertie, cannot obtaine their right in that part, nor without grievous inconveniences come to a more free Church, and can keepe themselves from the approbation of evill, and doe also studie as much as in them lieth to supply that want, they sinne not, if they joyne themselves to such a Church, or continue in it; Thus D. *Ames*, cleane contrary to that which you make him affirme.

Master *Baines*, as you alledge him, writes. That no people can worship God in repairing to any Church or ministery without warrant of the Word. Let the Reader note it, say you. And if it be wisely noted, it makes nothing against partaking in our assemblies in the ordinances of Grace, because that is warranted, approved, commanded of God in his holy Word. But Master *Baines* words, are, No people can worship God in repairing to this place and ministerie, without warrant of his Word. And he speakes of a Diocesan worship, and ministerie peculiarly appropriated to that place, as it was at *Hierusalem*: which is nothing to your purpose.

CAN Stay sect. 2. p. 55. *Bain.* diocesan.

You pretend that you have taken your principles, out of the

G A N Neces. of separ. To the Read.

the Nonconformists, ever the chiefest of them, which for learning, zeale, judgement, holinesse of life, &c. have ever held that cause. But some things brought in their names, is neither the opinion of all, nor of the most, nor of the best learned, nor of many, but either the private opinion of some one, or the conceit of such indeed, as were separated from the communion of the Church of England, and not from the abuses only which were in the Church.

G A N stay sect. 3. p. 57.
M. *Perry* of the Ministerie of the Church of Engl. p. 37. 38.
G A N Neces. of separ. p. 16 28. 43.
Exhortation to the government of Wales. 42, 46, 26
G A N Neces. of separation, Epist. to the Reader.
G A N Neces. of separ. p. 252.

You cite Master *Perry* saying, It is most certaine, Satan rules in the consciences of men, not only by false doctrine, but also by his false power and ordinances; his kingdome of darknesse not only consisteth in the lies, false doctrin and worship, which he hath coined, but also in the false and Antichristian ordinances, which he hath invented for the ruling of his idolatrous denne. And therefore the children and Saints of God, ought to avoid both the one and the other. But whatsoever his meaning bee, in that or other passages cited, Master *Perry* was not a Nonconformist but a Separatist, by your owne confession, and therefore his sayings are not to bee received for the Nonconformists principles.

Master *Br.* saith, It is lawfull to communicate in that worship where the ceremonies are used: but wee cannot believe him, (say you) for his brethren both affirme and prove the contrary. And here now is a fit place, to write down the words, whereof mention was made in p. 99. partly because the author is a principle Nonconformist, and partly to discover the rashnesse and folly of this inconsiderate man, wch durst without any reason (more than boldnesse) still justifie the very thing, wch his brethren by many sound arguments, have manifested to be evill and unlawfull: and then you goe on to rehearse the words of the author, of a dispute upon communicating at confused communions, pag. 68. 69.

Who that Author is I know not, the booke I have not seen, but by the words which you relate, it appeares hee was no English Nonconformist, neither doth he speake of communicating in our English societies. And if he did, he speakes but his private opinion, and not what is the judgement of Nonconformists. It may be questioned, whether Master *Br.* booke was not penned and published, before hee could either see or thinke of the other. But whatsoever is to be thought in that particular, M. *Br.* knew it to bee the common practice

and

and uniforme judgment of all Nonconformists in England, both heretofore, and at that present when he wrote, that it is lawfull, and in some cases necessarie, to receive the Sacrament with them that kneel in our assemblies. And now consider to whom the imputation of folly, boldnesse, inconsiderateneſſe, and (if you will) falshood, is justly to be attributed.

To these particulars I will adde one more, whereby we may learne what we are to expect and looke for at your hands. I think to make known unto thee (thus you write) what hapned about seven years past in England. There was a Gentleman of *Warwickshire*, by name M. *Edward Greswold* a man very religious, as many besides my selfe can testifie: Hee and I being bosome friends (or to use his owne common saying, our hearts being as *Davids* and *Ionathans* knit together,) upon just cause we both left the parish assemblies. He afterward by the meanes of some craftie men, was perswaded unto hearing againe: upon this he fell into great trouble of Spirit, and could have no feeling assurance of any peace with God: remaining thus a while, at length he sent a letter by his servant unto me (the which I have kept a long time by me) in this letter he largely acknowledgeth his offence, and among other passages writes thus: Ah you are happy but I by my fall am miserable and wretched, and for the present time, I feele my soule to be no otherwise, than if I were in Hell, &c. ever since I went to their assemblies, I have observed the Lords hand against me. &c. Wherefore I beseech you by the mercies of God, set a day apart for me, and seeke the Lord by fasting and praying, that the water-flood overflow me not, &c. what his refreshings were after this I cannot say, the report is, that to his changing he had sad and sorrowfull dayes: notwithstanding I am confident, that his soule is with Christ in paradise. As I am writing this, I thinke of the words of the Prophet, My flesh trembleth for feare of thee, and I am afraid of thy judgements. He that is wise will consider of these things: For as one saith, providing before, is better than repenting afterward. It is no marvaile that false Churches, by some are called *officina scelerum, & carnificina sanctorum*, shops of wickednesse, and shambles of the Saints: for what can a tender conscience expect in frequenting them, but indeed pricks, racks and tortures? This is your Relation and the use you make thereof.

But if you know not how it fared with this distressed Gentleman, thus it was: He shut up himselfe and his children in his house, and would come at no man, nor suffer any man to

A dispute against Engl. part 1. ca. 9. sect. 3. p. 32. The practice of the greatest part of the reformed Churches in observing holy dayes, cannot commend them in the Church of Scotland. 1 Because shee did spue them out with so great detestation, that shee is more bound to abhorre them, than other Churches, which did not the like: & I may wel apply thatto them which *Calvin* saith of the ceremonies of some to *Valentinus Paceus. Ut concedam fœtidas illas sordes quibus purgata fuerunt Ecclesiæ vestræ, in rebus medijs posse censeri, earum tamen restitutio erit res media.* CAN Stay sect. 5. p 75. 76.

Psal. 119, 120. *Hal.* Antiq. Rom. lib. 11

come at him, leſt hee ſhould communicate with them in their ſin. Suſtenance for himſelfe and his Children was brought unto them, and put in at ſome hole or window, but hee ſuffered no man to come in to miniſter unto them, no not when his children and he himſelfe lay ſick in great miſery. When by order his houſe was broken open (for the Juſtices of peace in conſideration of his caſe were conſtrained thereunto) two of his children were found dead in the houſe, and one had lyen ſo long unburied, that the body was corrupted and did annoy the roome. The Gentleman himſelfe ſick on his bed, in wofull plight. His Bible he had gone thorough, and cut out the contents, titles and every thing, but the very Text it ſelfe. This I have received from credible hands, and it is a matter known through that countrie where he lived. And if you marke it wiſely, you may ſee the originall of his ſorrow and heavineſſe, was not from the hearing of the Word in our aſſemblies, but from your principles, which he had too deeply drunk in, and out of a deſire to keepe and obſerve, made himſelfe deſolate. It is very likely he thought with himſelfe, that if by hearing the doctring of grace hee did communicate with men in their ſins, much more was guilt contracted by civill converſings. And if you will try it in right reaſon, I cannot ſee how that conſequence from your principles can be avoided. Now he deſirous to ſtick to what he had learned, and not to delude himſelf with vaine diſtinctions, as too many of the ſeparation doe, fel firſt into deepe perplexitie, and then at laſt came unto that deſperate concluſion, to ſhut up himſelfe and his children. It is one of your principles, That all humane devices whatſoever in the worſhip of God are idolatrous: and therefore conceiving the contents of the Chapters, and titles of the bookes to be of men, hee cut them out. And further it is likely he would have gone, if his thoughts had reached further in this matter. It was your great ſinne to perſwade him to ſeparation; and it is your great ſinne now to impute the cauſe of his ſorrow, diſtreſſe, and anguiſh, to his hearing the Word in our ſocieties, when as it was the naturall fruit of his raſh and ſinfull ſeparation, or of thoſe poſitions, whereupon his ſeparation was builded, wherein if he was not firſt inſtructed, he had been built up by you. Let falſe Churches be ſhops of wickedneſſe, and the ſhambles of the Saints: In our ſocieties the doctrine of faith and pietie is ſoundly and purely taught, our adverſaries being judges; a thouſand thouſands can teſtifie by experience what ſoule-raviſhing comforts, and ſweet communion with God may

be had therein. When you wrote these things, you had just cause, to take shame and sorrow, that you had brought a poore soule thus into the snare of your seducements: but to take occasion thereby to encourage others, harden your selfe in an evill way, and to revile and slander the heritage of the Lord, is an argument of how great perversnesse? You are confident he is with Christ in paradise, and I will not goe about to lessen your confidence therein. But if you may bee confident of him, may not we be confident of the Martyrs, who dyed cheerefully for the testimonie of the Lord Jesus, being professed members of our societies? Infallible knowledge of anothers salvation we challenge not, but what you can pronounce confidently of one, we may with equall or greater confidence pronounce of many, who laid downe their lives for the truth of God. And therefore the reason drawne from the practice of the Martyrs, professing against Antichrist, who lived and dyed members of our Societies, and are received into glory, to prove that our societies are not Antichristian, idolatrous, false worship, is neither absurd nor childish, howsoever you are pleased to spurne and kick at it. Peruse your owne manner of arguing implyed here, and then speak of your answer to the other: be not rash and partiall. CAN Necess. of separat. p. 190: 191.

As for the particular point in hand, the authors alledged by you, speake nothing to your purpose. For men may run when they bee not sent two wayes. First, when they are outwardly called, but not inwardly qualified, as with knowledge, truth, holinesse, or care to doe the duties of their place, and these are lawfull and unlawfull Ministers both: lawfull as Ministers of Gods providence, for the punishment of some, and the good of others, unlawfull as not approved of God in their place and standing. Secondly, when they have no manner of calling, neither set apart by men in authoritie, nor received by the Church, nor qualified as they ought, and these are every way unlawfull. Againe false Prophets are of two sorts. 1 Such as spring up in the Church, teaching corrupt or perverse things, but either not discovered, or not convicted, or not cast out. These the faithfull must not believe, though they may not forsake or cast off the Societies where such are tolerated. 2. Such as teach damnable doctrines, are not set apart to offices false and idolatrous, and either never were in the societie of the true Church, or bee lawfully convicted, and justly cast out, and with these the faithfull must hold no communion,

This is that which the learned teach, as it hath beene shewed,

but it makes nothing at all to your purpose. For you can never prove from Scripture, reason or Nonconformists principles, either that the ministerie of the Church of England is absolutely false, or that any Ministers in the Church be false in the second acceptation of the word.

CAN Stay sect. 12. p. 113.

It is needlesse to proceed further in the examination of particular Authors, because you your selfe doe affirme as much. The godly (say you) are admonished to examine doctrines delivered to them in a right way and order.

Id. sect. 11. p. 115.

And if they find any by teaching to be a false Prophet, they are to depose him, and afterwards not to heare him againe. Againe, it is a question whether the godly in the Jewish Church, having by hearing discovered the Scribes and Pharisees to be strangers, that is, false Prophets, might afterward heare them againe.

Robins. Iustif. of separa. p 434.

The Treatiser was once of minde, that they might not, and gave some reasons for it. But howsoever the case is not easily to be determined, considering the state of that Church and time: yet this is cleare to all men of sound judgement, that in the Churches now under the Gospell, false Prophets may not be suffered: But after due and orderly conviction (being found so, and obstinate) they are to bee rejected, and so no outward hearing of them any more. Whence briefly let these things be noted. First, that the effects may be right and lawfull, when the instruments are wrong and unlawfull in themselves, and that a man may lawfully communicate, in the effects of such actions, whose instruments are unlawfull. For the Scribes and Pharisees were unlawfull instruments, by your own confession, but the effects of their ministerie, in which the faithfull might and did lawfully communicate. A false Prophet not discovered, not convicted orderly, before he can be deemed obstinate and cast forth, is an unlawfull instrument, but you will not say, the effects of his Ministerie are unlawfull, and not to be communicated in. I might here adde, that is unskillfull to confound instruments and working causes, or linke them together, as if there were the same reason of both, seeing all instruments are not working causes. Secondly the Ministers of the Church of England, have not duely and orderly beene convinced of corruption in doctrine, especially in points fundamentall, or that their place and standing is unlawfull: much lesse can they be esteemed obstinate. They were never cast out by the faithfull, and true members of the Church, but approved, maintained and reverenced by them: All reformed Churches, all the

T. C. to his sister *Anne Stubs.* You have indeed enough that bitterly speake against us: but having no reproofes in their mouths, nor arguments to confute their thunderbolts of judgement and condemnation, are like headlesse arrowes, not taken out of the Lords quiver, but from their owne sides, &c.

the faithfull in the reformed Churches doe acknowledge them the servants of Jesus Christ, approve their standing, reverence their gifts, hold communion with them, professe the same doctrine which they maintaine, and praise God for his blessing upon their labours. And now consider with what uprightnesse and integritie you have alleadged these Authors, against the hearing of the word in our English Assemblies, as if all the Ministers of the Church were false Prophets, convicted, obstinate, and outed the Church.

You tell us peremptorily, If the reformed Churches do justifie the English, therein they condemne greatly their own practice: for in their constitution, ministerie, worship and Government they are as opposite as light and darknes one to the other. Can you find nothing to object, that the Sun doth not shine at Noone-day? Is it not apparant to all the Christian world, that the reformed Churches doe give unto us the right hand of fellowship, and esteem as us the true Churches of Iesus Christ? In manner of government they differ from us, and they have abolished some rites and Ceremonies, which we retaine as matters indifferent, not as matters of holines, necessity, or worship (this is the profession of our Church) but in doctrine, worship and ministery for the substance thereof, there is a sweete agreement. And the differences, that are betwixt them and us in other matters, they have so learned to tolerate, as neither to condemne their owne practice, nor to dis-church us: and the like Christian moderation, they receive from us backe againe. The Churches of Christ have not learned to cure every scratch of a pin, with a knife or launce: This art of curing they leave to you, who was never admitted into the society of discreete Physitians among them or us. Thirdly consider how uncertaine their wayes are who walke in darknesse. Sometimes the Scribes and Pharisees were to be heard, because they were lawfully called: Sometimes they might not be heard: sometime it is a case not easily determined: and sometimes in the Churches now under the New Testament false Prophets are not to be suffered; as if the passages of Scripture forbidding to heare false Prophets, must be restrained to the times of the Gospell. Such staggerings and grosse delusions in others, would have occasioned out-cries to raise the Countrey.

As for that which you alledge against ignorant, idle, profane Ministers, it is not to the purpose, for that respects not the office it selfe, but the men in the office, who may enter unlawfully, and

CAN. Necess. of Sepan. p. 188.

Bilson Christs subject part 4 p. 542. We would have you regard, if not your consciences before God, yet your credits before men.

Calv. *instit. l. 4. c. 18 Sect.* 32. Confess. Helv. *c.* 27 Angl. Conf. *art.* 34 Aug. Conf. *art.* 7. Bohem. Conf. *art.* 15. Calv *Ep. col.* 170. *ep. col.* 478.

CAN. Necess. of Separ. *p.* 39. 48. &c. *Bilson* Christ. Subject. part. 4. *page* 406.

The Church of *Corinth* had then, as all other Churches now have (or should have) both praying & preaching annexed and adjoyned to the miniſtration of the Lords Supper. Both theſe yet are and ever were the meanes which *God* ordained to prepare us to be fit gueſts for that Table.

continue in the execution of their office, when the Miniſtery it ſelfe for ſubſtance, and that which is done by Miniſters unlawfully executing their place, is not to be condemned as a nullitie. It is one thing to juſtifie an ignorant or idle miniſterie, another to make uſe of that which hee doth to our edification according to the Ordinance of God. They are not approved of God in their miniſtration, but what they doe adminiſter is effectuall, and God approveth that his people, when they cannot remove them, ſhould make uſe of their Miniſterie. This the Non-conformiſts hold agreeable to their owne principles, as hath been ſhewed at large.

Biſhop *Iewel* his *Sermon on Ioſh. 6. 1, 2, 3.* This care muſt ſhew it ſelfe in removing blinde watch-men, which have no knowledge, who are but dumbe dogges, that cannot bark, *&c.* Nonreſidence and abſence from their cure is a fault that would be amended. CAN. Neceſſ. of Separ. *page* 44. 45. Admonit. 1. *page* 15. 16. *Sold. Baxw.* in the ſhep-heards of the Lords flocke. Though they be never ſo able to inſtruct, and therefore worthy to have roomes in the *Church*, yet if they have not a deſire to doe good, *&c.* CAN. Neceſſ. of *Separ. page* 216. Another fault no leſſe hurtfull to the Church of God is the ſuffering of pluralities, when one taketh the profit of two or more Benefices, *&c.*

Parſons, Vicars, Stipendaries, Pariſh Prieſts, Chapleines are but various Titles given to the ſame kinde of Miniſterie in diverſ perſons, which is Evangelicall, inſtituted of Chriſt, and to be exerciſed and maintained in the Church, untill the comming of Chriſt to judgment. You affirm with great confidence, that the Non-conformiſts condemn both their names and offices as wholly from that Roman Antichriſt. Theſe be your words. *If you will know (ſay the Non-conformiſts) whence all theſe came, we can eaſily anſwer you, that they came from the Pope, as out of the Trojan horſes belly, to the deſtruction of Gods kingdome. It is certaine that their name and office is wholly from that Roman Antichriſt, never inſtituted either by Chriſt or his Apoſtles. For the Church of God never knew them, neither doth any reformed Church in the world know them. Theſe are cloudes without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all abundance of iniquity, ſuch as ſeeke not the Lord Ieſus, but their owne bellies. Againe touching their Parſons, Vicars, Stipendaries Chapleines, &c. we have proved from their writings, that theſe names and offices came wholly from the Divell and Antichriſt: and therefore his pleading for Baal is altogether here unuſefull, as to ſay, All is one kinde of Miniſterie, and in this reſpect they are Parſons, and in that reſpect Vicars, &c. For as much*

much may a Papist say, of their Parsons, Vicars, &c. and as true too. If therefore he would have justified these men, he should first have manifested that his Brethren have notoriously slandred their ministery, and so have quite taken away their reasons better, by shewing better, &c. But we have learned to try before we trust. To contend about the bare names and Titles of Parson, is vain and frivolous; but if we speake of their office and ministery as it is exercised by the godly, learned and painefull Ministers in the Church of *England*, for the substance thereof, it is instituted of Christ, acknowledged by all true Churches in the world, ever since the first plantation of the Christian Church, knowne by all reformed Churches, at this day blessed of God abundantly, and so maintained by the Non-conformists. Against the Name (it may bee) some have taken exception, and against the pride, idlenesse, covetousnesse, *&c.* of some much hath bin written, but that the office it selfe of Parson or Vicar, as they preach the Gospell of Iesus Christ, or administer the Sacraments according to the Institution, and watch over the flock of Christ committed to their charge, that this office (I say) for substance should bee condemned, as Anticlristian by the Non-conformists, is notoriously false, and the contrary is apparently known unto your selfe. For many of them have publikely maintained the truth of their ministery in writing, others have publikely professed, they acknowledge the Church and ministery to bee true and of God, and diverse have exercised the functions, of Vicars and Parsons in our Assemblies. And whether it be probable that so many seeking for reformation would publikely condemne that office, as altogether Antichristian, which they exercised in the Church, let your Conscience judge. In that which you alledge out of the admonition to this purpose, you grossely play the juggler. For it speakes not of the office of Parsons and Vicars at all, much lesse of them all. Their words (let them bee compared with that which you write in their name) are these; wee should be too long to tell your honours of Cathed. Churches, the Dens aforesaid of all lovtering Libbets, where, M. *Deane*, M *Vice-Deane*, M. *Canons* or *Prebendaries* the greater, Mr. *Petite Canons*, or *Canons* the lesser, Mr. *Chancellour* of the Church, M. *Treasurer* otherwise called *Judas* the Pursebearer, the chiefe *Chaunter*, Singing men, speciall favourers of Religion, Squealing Choristers, Organ-Players, Gospellers, Pistelers, Pensioners, Readers, Vergerers, *&c.* live in great, idlenesse, and have their abiding. If you would know whence all

We strive not with you for names and words, but about the substance of the Office and Ministery. *Non enim in nominibus, sed in rebus, sitaest nostra religio, ut recte monet Gregorius Theologus in Orat. quam habuit coram* 150. *Episcopis, in Concil. secundo Constantino. anno.* 382. *Nihil apud me distat in verbo, quod non distat in sensu.* Ambr. *com. in Luc. lib.* 2. Every godly and learned Minister & Pastor of the Church, hath more interest & right in respect of his office *&c* for as much as he hath an ordinary calling of God and function appointed in Scriptures which he exerciseth *T. C. rep.* 1. *pag.* 21.

It is observed by the Learned that this hath been not the least of Satans sleights in conveying Popery from step to step and point to point, to keep the speech, & change the sense of the Learned and Ancient Fathers: As the Papists deale with the Fathers, so doe you with the Non-conformists.

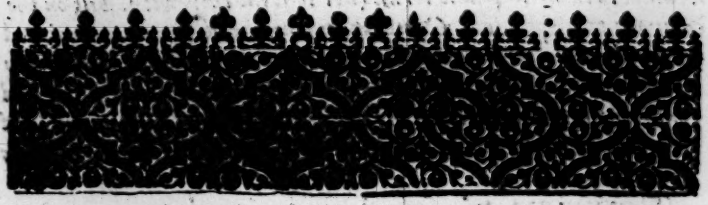
all these came, we can easily answer you, that they came from the Pope, as out of the Trojan horses belly, to the destruction of Gods kingdome. The Church of God never knew them, neither doth any reformed Church in the world, know them. And birds of the same feather are covetous Patrons of Benefices, Parsons, Vicars, Readers, Parish Priests, Stipendaries, and riding Chaplains, that under the authoritie of their Masters, spoile their flock, of the foode of their soules: such seeke not the Lord Iesus, but their owne bellies, clouds they are without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all aboundance of iniquitie, and leane Locusts in all feeling, knowledge, and sincerity. Can any Ingeodemaine be more palpable, than to apply these words to the office of Parsons, and Vicars, and their Ministerie, who painefully, diligently and profitably, spend and have spent their time and strength, in the service of the Lord Iesus Christ, and of his Church? If you will so grossely mistake or pervert their writings, how shall wee beleeve you upon your word, when you report that this or that you have heard or seene?

Hier. in Symb. Russin. Perversi homines ad assertionem dogmatum suorum, sub virorum Sanctorum nomine interseruerunt ea, quæ illi nunquam scripserunt. Virg. Æn. l. 2. Accipe nunc Danaum insidias, & crimine ab uno disce omnes.

CAN. Necess. of separ. p. 48. 49. =

That a man from those principles may infer a lawfull separation from all spirituall communion, in the ministerie of our English Churches, you think every one (if he understand what a principle is) will freely grant. And for my part I thinke, every man that understands what the Non-conformists principles are, or what a true conclusion rightly deduced from sound or true principles is, will freely grant, that your separation from the ministery of the Church of England in the Ordinances of worship, is rash, groundlesse, and sinfull, contrary to righe reason, the Non conformists principles, and the holy Scriptures. And so I commend the worth or weaknesse of what I have written to your consideration, intreating if you can, to bring gentle words and weight of matter, as best beseemeth a good cause.

CAP.



CHAP. II.

THat God must be worshipped according to his owne will and commandement, and that nothing must goe under the name of worship, which he hath not commanded, or instituted in his Word, is a truth confessed and maintained by the Church of *England*, Conformists and Non-conformists. So that it is altogether needlesse to spend many words and quote many Authors to prove that which is commonly received, if it be not a wrong to mention that as a principle of the Non-conformists, which is the doctrine of the Church, with one consent professed of all the members of the societie: Else where you write (but your speech is over-lavish as most commonly it is) that all sorts and sects of Writers acknowledg this for a truth, that to worship God in any other way or manner, than he hath in his Word prescribed, is unlawfull: And therefore this paines here taken might well have been spared; but the plenty herein may serve to hide your poverty in that which is to be proved.

Bilson Christ. subject. part. 3. p. 302. It is onely Gods office to appoint, how he will be served.

Tertul. de præscrip. adverſ. hæret. Nobis nihil licet de noſtro arbitrio indulgere, ſed nec eligere quod aliquis de arbitrio ſuo induxerit. Apoſtolos Domini habemus Authores, qui nec ipſi quidquã de ſuo arbitrio quod inducerunt, elegerunt, ſed acceptum à Chriſto, &c.

Conſt. of. ſect. 3 p. 16 Can. Neceſſ. of Separat. p. 72, 73, 74, 75, 76, 77.

Your Reason to prove the necessitie of separation from the Non-conformists Principles, is thus laid downe.

Sect. 1.

Can. Neceſſ. of Separat. cap. 2. ſec. 3. pag. 83, 84.

▶ *The Lord in Scripture hath laid it as a straight charge upon all the faithfull, to separate themselves from Idolaters, and to be as unlike to them as may be, specially in their religious observations and ceremonies. The second Commandement proves this effectually, for there is absolutely forbidden all participation in any feigned service, whether it be to the true God or any other. When* Jeroboam *had set up a false worship, We reade, that the good Pro-*

Hoſea 4. 14, 15. Amos 5. 5.

phets of that time and after, called the godly Israelites away from it, and bid them in plaine termes not to joyne therewith, but on the contrary to keepe Gods Commandements, and statutes appointed for his service, without adding any thing to them, or taking any thing from them. And that they must die, although the King had confirmed his new Religion, by act of Parliament, or Councell, and therefore no doubt would persecute most extremely all the refusers thereof, &c.

Answer.

Ibid. pag. 84. to 92.

Thus you goe on in foure leaves or thereabouts to confirme your proposition, and yet it may be questioned, whether you doe confirme or explaine every particular conteined therein. For if it be demanded what it is to be as unlike to Idolaters as much as may be, and how that is proved to be necessary, either by the commandement of God, or practice of the godly, without some fit or due limitation, which is not added, I suppose you will be to seeke, much lesse can it be concluded out of this discourse. But let us heare your Assumption.

Can. Necess. p. 85. Ibid. pag. 91.

But the worship of the English-Church-Service hath no warrant by Gods word, but it is a devised, false, and idolatrous worship. If we take a strict view of that ministery, worship, and government, which they left at Dan and Bethel, it will appeare evidently, that the same was not more false idolatrous and unlawfull, than the present ministery, worship and government of the English Assemblyes, is by the Non-conformists affirmed to be. And because none may thinke, that I speake more than can be proved, I will therefore here lay downe an apologie or pretext, which an idolatrous Israelite might frame in the defence of the Kings Religion, taken out of their owne writings: And if Dr Ames phrase be tolerable, I will pawne my head, that there is never a Nonconformist this day in the world (let him keep to their grounds) that is able to give more pretty reasons, and colourable shewes, to justifie the Religion of the Church of England.

Id. pag. 85.

Freshsute. lib. 2. pag. 80.

Course of conform. pag. 162.

Answer.

That all worship, which hath not warrant from Gods word, is unlawfull; that all devised, false, and idolatrous worship is to be abhorred, is confessed and professed by Conformists and Nonconformists. It is a constant received position, That nothing ought to be tolerated in the Church as necessary unto salvation, or as an article of faith, except it be expresly contained in the word of God, or manifestly to be gathered therefrom: and that all ceremonies are to be rejected, wherein there is placed opinion of merit, worship, or necessitie to salvation.

Socrates was wont to say, Every God was to be honoured as he himselfe had given in commandement, *August. de Conf. Evang. lib. 1. cap. 18.* Wherefore as *Mi-*

vation. But that the worship tendred to God in the English Congregations, is devised, false, idolatrous, that the Non-conformists never said, nor thought; and whosoever shall rashly affirme it, he shall never be able to make proofe thereof, by the word of God. If any rite prescribed in the book of Common-prayer be worship, in the use thereof, the word being taken in a large signification, that is not so in the intention and profession of the Church, nor apprehended to be so in them that conforme unto it, neither doth it defile the worship of God, to them that joyne in the ordinances of grace, notwithstanding the corruption which in their judgement is annexed to it, and practised by some. For notwithstanding such corruption, or abuse, the worship it selfe is that which God hath prescribed, approved, blessed to them that seeke his face aright, and serve him unfeignedly; whereat he requireth our presence, and wherein he hath promised to sup with us, and we with him.

That the Non-conformists should affirme the worship of God, or ministery in the English Assemblies, to be as false, idolatrous, and unlawfull, as was the worship of *Jeroboam* at *Dan* and *Bethel*, is a most lewd and impudent slander; which the sworne shavelings of Antichrist, whose profession is to lye and slander for the catholique cause, would blush to vent. You know it is contrary to their judgement, practice, profession, and protestations many times renewed. Whether the phrase be tolerable or no, if you will be prodigall to pawne your head in this case, take heed lest you loose it, not in Gods cause, but in your owne. And if you shall be desperate herein, your forwardnesse will move no wise man; for Religion is to be learned from the truth of God, and not from the high adventures of inconsiderate men. The Non-conformists can prove the Religion and worship of the Church of *England* so to be of God, not by petty reasons and colourable shewes (which they leave to them that maintaine a bad cause) but by pregnant evidence from the word of truth; not by similitudes, allegories, and forced interpretations of Scripture (as you dispute against it) but by plaine texts of Scripture, and sound reason deduced therefrom, against which the gates of hell shall never prevaile.

chab and *Ieroboam* grievously offended; so whosoever brings into Gods service any thing of his own device, he sinneth deadly. But Images, Crosses, and Crucifixes are mens devices, whereby they flatter themselves in pleasing God: therfore they ought to be abhorred. *Calfe.* against *Martiall.* Preface to the reader. *Bellarm. lib. 3. de justifi. c. 3. Non potest aliquid certũ esse certitudine fidei, nisi fiat immediatè continetur in verbo Dei, aut ex verbo Dei per evidentem consequentiã deducatur. Park. de pol. Eccl. l. 1. c. 14. Separabant se sacerdotes et Levitæ, qui Deum timebant. 2 Chro. 11. 14. Atqui hæc separatio ab Israelitis idolatriæ erat, qui legem culturæ Dei per idola Ieroboam fundamentaliter sustulerunt. Aug. de unit. eccl. c. 16.* Let the Donatists, if they can shew their Church, not in rumors, and speeches of the men of *Africa*, nor in the councels of their Bishops, nor in the

discourses of any writer whatsoever, nor in the signes and miracles that may be forged; but in the prescript of the Law, in the predictions of the Prophets, in the verses of the Psalmes, in the voyces of the Shepheard himselfe, &c.

The Author of that Booke, intituled, *The course of Conformitie*, sheweth that the Israelites might in generall pretend for *Jeroboams* calves the same excuses that were made in defence of some corruptions thrust upon the Church of *Scotland*; but the corruptions he doth not make to be like, nor the pretences to be of equall validitie, nor the state of the Church where such corruptions are tollerated, to be the same with the state of the Israelites who worshipped the Calves. Abuses that agree in the generall nature of abuse may be coloured, with the same pretences, when they be not of the same weight, qualitie, or degree; the one may be small, the other hainous. The same distinction may be brought to countenance the vilest heresie, and a petty errour, if I may so speake. Heresie and Idolatry are both talkative, and who doubts but corrupt wits can say much in defence of both; shall we thence conclude, that errour or heresie are both one; every abuse is grosse idolatry. The Author, you quote, was not so unadvised: His drift was onely to shew the vanitie of such excuses, and not to match the things pleaded for with *Jeroboams* Idolatry, as hath been shewed before. But let us see whether you can alledge any colourable shew, or petty reason, to prove our worship to be false and idolatrous.

Bilson Christ. subject. part. 4. p. 349. This is the doubt betwixt us, whether we should cōtent our selvs with such meanes as he hath devised for us, and cōmended unto us; thereby daily to renew the memory of our Redemption; or else invēt others of our own heads, fit perhaps to provoke us to a naturall and humane affection, but not fit to instruct our faith, &c. He knowing that images thought they did intertaine the eyes with some delight, yet might they snare the souls of many simple & silly persons, and preferring the least seed of sound faith, beholding & adoring him in spirit & truth, before all the dumbe shewes and Imagerie that mās wit could furnish to win the eye. *Can. Neces. of Separat. c. 2. p. 78, 79. & 254.* according to a prescript form culled out of the blasphemous Masse-book. *& 238.* That which was takē out of the vile Masse-booke, &c. *Sold. Rasw. T. C. repl. 1. pag. 130. Abridg. p. 89. Adm. 1. p. 9. & 2. Adm. p. 41. Fall of Babyl. 29. Altar Damasc. pag. 612, 613. Syons plea. 29. Perth Assemb. 64. Syons plea. 30. pag. 40.*

The whole forme of the Church-service is borrowed from the Papists, peiced and patched together without reason or order of edification: yea not onely is the forme of it, taken from the Church of Antichrist, but surely the matter also: For none can deny but it was culled and picked out of that popish dunghill, the portius and vile Masse-booke, full of all abhominations. From three Romish Channels, I say, was it raked together, namely, the Breviarie, out of which the common prayers are taken; out of the Rituall or booke of Rites, the administration of the Sacraments, Buriall, Matrimony, Visitation of the sick are taken; and out of the Masse-booke, are the Consecration of the Lords Supper, Collects, Gospels, and Epistles. And for this cause it is, that the Papists like so well of the English Masse, (for so King James *used to call it) and makes them say, Surely the Romish is the true and right Religion. Else the Heretiques in England would never have received so much of it. For some have avouched it to my face (saith the Author of the Curtaine of Church-power) that the service there is*

nothing

nothing to the Masse in the English; others that it wants nothing but the Popes consecration. These things thus retained, it was also thought that popish Kings and Princes might be the lesse offended; what marvaile, seeing the Jesuites themselves are so well pleased with the ceremonies and service, that I heard one of them (God is my Witnesse herein) make it his hope, that the maintenance of them against the Puritans, would make England the sooner returne to Rome in the rest. Mine eyes and eares (saith Bishop Hall) can witnesse with what approofe and applause divers of the catholique royall (as they are termed) entertained the new translated Liturgies of our Church. Which is the lesse wonder, seeing Pope Pius the fourth sending Vicentio Parpatia, Abbot of Saint Saviours to Queene Elizabeth, offered to confirme the English Liturgie by his Authoritie, if shee would yeeld to him in some other things. Indeed it pleased them so well, that for the first eleven yeares of Queene Elizabeth, Papists came to the English Church and service, as the Lord Cooke sheweth. Others of them affirme the same, namely, their Church-service pleaseth marvelous well the Romish Beast, and his ungodly followers. Witnesse the Pacification of the Devonshire-Papists in the time of King Edward the sixth, when as they understood it was no other but the very Masse-booke put into English. Witnesse also the assertion of Dr Carrier, a dangerous seducing Papist; The common-prayer-booke (saith he) and the Catechisme conteined in it, hold no point of doctrine expresly contrary to Antiquitie (that is, as he explaineth himselfe) the Romish-service, onely hath not enough in it: And for the doctrine of predestination, Sacraments, grace, free-will, and sin, &c. The new Catechismes and Sermons of the Puritan-preachers, run wholly against the common-prayer, and Catechisme therein conteined, &c. And thereupon he comforteth himselfe upon the hope of the supply of the rest. To this effect speaketh Bristow and Harding. If these things be right, why not the rest? It shall not be amisse to marke one occurrence in Queene Elizabeths time, who being interdicted by the Popes Bull, Secretary Walsingham tryed a tricke of State-policy, to reverse the same. He caused two of the Popes Intelligencers, at the Popes appointment, to be brought (as it were) in secret into England, to whom he appointed a guide (being a State Intelligencer) who should shew them in Canterbury and London service solemnly sung and said, with all their pomp and procession. Which order the popish Intelligencers seeing, and so much admiring, they wondred that

Quovadis. sect. 4.

Contid. An. 1560.

Fresh. suit. l. 1, 203.

L. Cooke de jure Regis Eccles. f. 34. Syons plea. 40. 91.

Consider. pag. 45. sect. 8, 9.

Motiv. Preface to the Answ.

their Master would be so unadvised, as to interdict a Prince or State, whose service and ceremonies so symbolized with his owne: Sereturning to the Pope, they shewed him his oversight, affirming that they saw no service, ceremonies, or Church-orders in England, but they might have very well beene performed in Rome: whereupon the Bull was presently called in.

Answer.

That which you alledge against the English-Service-booke in particular, you intend against all set-formes of prayer, or stinted Liturgies whatsoever: For the use of them is a false devised, idolatrous, antichristian worship in your account. Thus you know your Brethren of the Separation have disallowed all set and stinted formes, as humane inventions, forbidden in the second Commandement, Images, Will-worship, Idol-prayers, False-worship, Lip-labour, &c. And you your selfe insist upon this principle of the Nonconformists, as the cause of Separation from the Church of England, that all formes of worship not prescribed of God, are will-worship; which if it maketh against one, holdeth against all prescribed Liturgies. Againe, you confesse that every Church is not to be forsaken or left, which hath something in it, by participation, idolatrous: And therefore our Service is not devised worship, because it is taken out of the Masse-booke, as you alledge; but simply, because it is devised; whencesoever it had its originall, if it be devised worship. First therefore we must consider the matter in generall, and then try what is alledged against our booke of Common-prayer.

Johnson, Ainsworth, Robinson, Greenewood, &c,

Can. Neces. of Separat. pag. 114. Id. pag. 115.

These words, *Formes of worship*, may be taken two wayes. First, to note the substantiall parts, or meanes of worship; and in this sense it is most true, That all formes of worship not prescribed of God, are unlawfull and false worship, because devised by men.

Secondly, To note a bare order, methode, or phrase, wherein divine Service is performed: And in this sense, the Nonconformists never said, That all formes of worship not prescribed are false, or devised worship. For they know, that no forme is determined and prescribed of God precisely in all parts of his worship, and where none is set apart by his Majestie, it is a breach of his Commandement, and devised worship, to place an opinion of worship in the simple order or phrase of speech used in prayer, or administration of holy things.

Calfehil. speaking of Images brought into the Church, saith, Wee might justly condemn the whole faithlesse, & fond invention: For it was but a will-worship, a naughtie service, having no ground of the Word of God, and onely spring of errour. *Calf.* Preface to the Reader testifieth. *Bilson Christ. subject. part. 2. p. 297.* That Princes may prescribe what faith they list, what ser-

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The Nonconformiſts condemne not a Liturgie, or ſtinted forme of prayer, but deſire that all things therein might be ordered as doth tend moſt to edification. Whatſoever exceptions they have taken againſt our Booke of Common-prayer, they never diſliked the uſe of it, ſo far as they judged it ſound and good. They doe not condemne it wholly, but finde fault with it, as in ſome points diſagreeing with the word of God. What hath beene their ſeeking from time to time? a razing of the Communion Booke! No; but a purging and filing of it, after the patterne of that care, which former examples ſet us. The Booke of Common-prayer, they condemne not as a wicked and ungodly Booke, much leſſe this Service as falſe, deviſed, and idolatrous; but they have and doe uſe the booke, and profeſſe their readineſſe ſo to doe, onely they deſire to be excuſed in ſome things, which they judge to be amiſſe.

In the admonition preſented to the Parliament An. 1572. thus they profeſſe, We have at all times born with that which we have could not amend in this Booke, and have uſed the ſame in our Miniſtry ſo farre forth as we might, reverencing thoſe times, and thoſe perſons, in which, and by whom it was firſt authoriſed.

Though therefore they write, that it was taken out of that Popiſh dunghill, the portus, and vile Maſſe-booke, that the Papiſts ſucke no little advantage out of our Communion-Booke, which they terme an Engliſh tranſlation out of the Maſſe-booke, and out of the difficulty, whereby it came in, many Proteſtants themſelves, adjudging that the ſtable of popiſh ſuperſtition was not throughly purged out of it; that *Briſton* draws the likeneſſe of our Service-booke to the countenancing of their Maſſe-booke; And the Rhemiſts the abſolution of the ſicke preſcribed in our Communion-booke, to an approbation of their abſolution, Auricular confeſſion, and Sacrament of penhance: Howſoever they diſallow the ſervice, as it is practiſed in viſitations, and injoyned in the late Canons, which denieth libertie not onely to omit a ceremony, but alſo to adde, alter, or omit any one word of the whole Liturgie, when we affirme the words of the Lords prayer, and the forme in Baptiſme and the Supper may be altered, without fault. Though in theſe things they take exception againſt the Booke, and the manner of urging it, yet they never diſliked the uſe of it altogether, much leſſe condemned it as a falſe,

vice of God they pleaſe, what forme of adminiſtration of the Sacraments they thinke beſt, is no part of our thought, or point of our doctrine: & yet that Princes may by their lawes preſcribe the right faith to bee preached, the right ſervice of God in ſpirit and truth to be uſed, &c.
T. C. repl. 1. pag. 8. Park. of the Croſſe. par. 1. ca. 4. ſect. 7. pag. 177. A. W. anſ. to late popiſh Artic. p. 73.

Admonit. 1. pag. 9. Park. of the Croſſe. part. 1. ca. 3 ſect. 6. pag. 135.

Perſons of the 3. converſions of England. pag. 2.

Briſt. motiv. 34. Rhem. in Iohn 20. ſect. 5.

Park. of the Croſſe. par. 2. ca. 5. ſect. 11. pag. 19.

falſe, deviſed, and idolatrous worſhip. Their profeſſion and practice from time to time, both before and ſince the Controverſies were moved about the Booke, ſpeake plainly in this "matter. Judge then your ſelfe, whether it be not a notori-"ous calumny in you to write, That our ſtinted ſervice, de-"viſed by the Biſhop, and tranſlated from the Maſſe, is affir-"med by our owne Writers, to be a falſe and forged worſhip, "and that it is even ſo, I appeale to many of your conſcien-"ces: For why doe you loath to uſe the ſame in your Fami-"lies, but becauſe you know it is not the incenſe made by fire "from the Altar of the Lord. Is it a ſmall thing thus to ſlander and reproach the ſervants of Chriſt, contrary to their writings, profeſſions, and practices, and your owne Conſcience? And what a vaine ſurmiſe is this, that becauſe they forbeare to uſe it in their houſes, therefore in conſcience they know it to be ſtrange incenſe? As if many things might not be forborne, which in themſelves are lawfull? In reading the Scriptures a Chriſtian may uſe one tranſlation, when he doth not condemne others as abhomination. I may preſume, in private you make not uſe of the Lords prayer, and ſo of ſome others; and yet you would not, that another ſhould ſit in your conſcience and judge, that you know it is not the incenſe made by fire from the Altar of the Lord? Or if you be ſo preſumptuous, ſober and well adviſed men will admit no ſuch concluſions. But here you muſt remember againe, that no methode, order, or phraſe of ſpeech in prayer, left undetermined of God, can truely be called or eſteemed the incenſe made by fire. Prayer it ſelfe, and not the phraſe of ſpeech, whether deviſed by anothes or by our ſelves, is reſembled thereby.

Can. Neceſſ. of Separat. pag. 125.

But the whole forme (you ſay) of the Engliſh-Church-ſervice-Book, is borrowed out of the Maſſe-Book, picked and culled out of the Dunghill, as the Nonconformiſts write. You adde, That not only the forme, but the matter alſo was taken out of the Maſſe-Booke.

It is true, the Nonconformiſts ſay, it was in great part picked and culled out of the Maſſe-booke; but it followeth not thence, that either it is, or was eſteemed by them a deviſed or falſe worſhip; for many things contained in the Maſſe-booke it ſelfe, are good and holy. A Pearle may be found upon a Dunghill; we cannot more credit the man of ſinne, than to ſay, that every thing in the Maſſe-booke is deviliſh and Anti-

chriſtian.

christian. For then it should be Antichristian to pray unto God, in the mediation of Jesus Christ, to read the Scriptures, to professe many fundamentall divine truths necessary to salvation: If any have misliked the Booke, because it hath too much likelihood to the Masse-booke; that hath not beene the judgement of the Nonconformists alone, others have said and written as much, who never yet condemned the use of the Booke, or all things therein conteined. Popery is a scab or leprosie which cleaveth unto the Church: It standeth mostly, in erroneous, faultie, grosse and abhominable superstructions upon the true foundation, whereby they poyson or overthrow the foundation it selfe. But take away the superstructions, and the foundation remaineth: remove the leprosie, and the man is sound. Many supernaturall divine truths of God are mixed in the Popish Synagogue; as pure gold with much drosse or earth, which the refiner is to purge and separate, but not to cast away. Our service was picked and culled out of the Masse-booke, you say; and so it might, and yet be free from all spit and tincture, from all shew and appearance of evill; though the Masse-booke it selfe was fraught with all manner of abhominations. For if Antichrist sit in the Temple of God, and professe himselfe the servant of Jesus Christ, of necessitie, some treasures, riches and jewels of the Church must be gathered into his den, which being collected, purged, and refined, might serve to adorne the chaste spouse of Christ. Neither in so doing doth the Church honour Antichrist, but challenge her owne right. If shee retaine ought that belongeth to Antichrist, that is her staine and blemish: but the recovery of that, which Christ, the King and Bridegroome of his Church hath given, as her wealth or ornament, must not be imputed a fault. Christs Religion is not so needie or unperfect of it selfe, so needy and beggarly, that it must borrow Embring dayes of the Heathen, Altars of the Pope, or Vestments of the Jewes: But as the Church is plentifully furnished by Christ, and needeth supply from none other; so it is her part to retaine what is freely and graciously vouchsafed of him.

William Salisbur. in his Battery of the Popes Batter. *An.* 1550.

If it be wholly taken out of the Masse-booke, how comes it to have those things, which are so directly contrary to the Masse, that both cannot possibly stand together. In our booke of Common-prayer, we pray to God onely in the mediation

Bilson. Christ. Subject. part. 4. *p.* 490. Eating and drinking are not essentiall parts of the Sacrament, but of the

of Jesus Christ, and in a knowne language: We professe that Christ by one oblation of himselfe once for all, hath made a full, perfect, and sufficient satisfaction for the sinnes of the whole world: that he hath commanded a perpetuall remembrance of his death and passion in that his ordinance of the Supper: and that the Sacrament is to be administred in both kinds; the Minister and the people communicating together: were these things taken out of the Masse-booke? The Church of Rome joyneth the two first Commandements in one, or taketh away the second, thereby to cloake their Idolatry in the worshipping of Images: But the common-prayer-booke of the Church of *England* divideth them into two, therein following (two of the Fathers at most excepted) all Antiquitie, and setteth downe the words of the second Commandement at large. The Church of Rome teacheth, that in the Sacrament of the Eucharist, the body and bloud of Christ is received and eaten carnally; that as much is received in one kinde, as in both, and that in the Masse Christ is offered up as a propitiatory unblouddy Sacrifice, for the sinnes of quicke and dead: But the common-prayer-booke of the Church of *England*, in the forme of administring that Sacrament, teacheth expresly; That spiritually by faith wee feed on him in our hearts, eating and drinking in remembrance that Christ dyed and shed his bloud for us. In the Masse the Priest receiveth alone, the people standing by, gazing on: but the Minister and people are appointed with us to communicate together; according to the institution of Christ, and practice of the primitive Church. We make the communion of the Eucharist properly a Sacrament: They, a Sacrament and a Sacrifice propitiatory: They celebrate at an Altar: wee at a Table; according to the example of our Saviour Christ, his Apostles, and the primitive Church in the purest times. Wee pray for the living; They for the living and dead. And if these be not points directly and expresly contrary to the Romane service, Rome is much departed from her selfe.

Supper they are, or of the Lords institution. For Christs institutiō conteineth as well the use as the matter or forme that must be used. A Supper is not onely the meat provided, but also the act of eating that which is provided: And so the Lords institution implyeth the use and action, as well as the word and elements.

Bilson. Christ. subject. part. 4. p. 356.

To the Papists objecting that as Magistrates & Parents have part of Gods externall honour, because they present his person in judging and blessing; so many Images have part of his externall, though not of his internall honour: Answer is truly returned, It is not in your hands to make allowance of Gods honour to whom you list: and againe, God himselfe hath made a plaine prohibition in this case, that Images shall have no part of his externall honour. The words are as cleare as day-light; *Thou shalt not bow downe to them.*

Tho: Beacon, Catech. in his workes in fol. printed at London, *Ann.* 1562. *f.* 484. *Fox in Osor. lib.* 3. *pag.* 27. The Booke of Common-prayer, before the Communion. *Cypr. Ep.* 63. *ad Cæcilium. Justin. Martyr. in Apol.* 2. *Iren. lib.* 4. *cap.* 34 *& lib.* 5. *cap.* 4. *Gratian. Decret. part.* 3. *de Consecr. dist.* 2. *cap.* 10. 12. 18. 36. *Durand. rational. divin. offic. lib.* 4. *cap.* 53.

Carriers

Carier's pretence in that particular is a meere jugling trick, that he might insinuate a change of Religion, might be made among us without any great alteration, which is as likely as the light should be turned into darkneſſe and not eſpied. If many points of Popery be not condemned expreſly in the Catechiſme, or Service-booke (which are for the inſtruction of the ſimple in the grounds of Religion, and the adminiſtration of the holy things of God, and not to ſhew what is condemned in Religion) yet ſo many points are there taught directly cõtrary to the foundation of Popery, that it is not poſſible Popery ſhould ſtand, if they take place. And whereas Antichriſtianiſme ſtandeth in ungodly ſuperſtitions and additions to the truth and worſhip of God; both matter and object, if the Catechiſme and Service-booke have not enough in them in his ſenſe, of neceſſitie they contradict the whole bulke of Popery, which conſiſteth in abhominable ſuperfluities, or impious inventions of their owne.

It is more proper to ſay, the Maſſe was added to our common-prayer, than that our common-prayer was taken out of the Maſſe-booke: For moſt things in our common-prayer, were to be found in the Liturgies of the Church, long before the Maſſe, whereof wee ſpeake, was heard of in the world. And the Maſſe was patched up by degrees, and added to the Liturgie of the Church, now one peice, then another; ſo that the ancient truths and holy Liturgies were at laſt ſtained with the Idoll of the Maſſe, which was ſacrilegiouſly thruſt into them. But the prayers and truths of God taught in that Booke, pertained to the Church, as her prerogative: the Maſſe and the abhominations thereof belonged unto the man of ſinne. And if a true man may challenge his goods, which the theefe hath drawne into his denne; the Church of God may lawfully make claime unto thoſe holy things, which Antichriſt hath unjuſtly uſurped: That anſwer which is returned to the accuſation, makes againſt them that ſue for diſcipline, *viz.* That a great part of their diſcipline is borrowed from the Anabaptiſts, will ſerve as a buckler in this caſe: And it is this; which (I doubt not) you will approve: Whatſoever is proper either to the hereſie of Papiſts and Anabaptiſts, Donatiſts, or Puritanes, that wee utterly condemne to the pit of hell: But if amongſt the filth of their hereſies, there may be found any good thing (as it were a graine of

Biſhop *Jewel. Ser. on Joſh. 6. 2, 3.* The things that may bee reſerved (*viz.* in the deſtruction of *Hierichо*) muſt not bee duſt, or chaffe, or hay, or ſtubble: But gold, ſilver, iron and braſſe: I meane, they may not be things meet to furniſh & maintaine ſuperſtition, but ſuch things as be ſtrong, and may ſerve either directly to ſerve God, or els for comelineſſe and good order.

good corne in a great deale of Darnell) that we willingly receive, not as theirs, but as the Jewes did the holy Arke from the Philistins, whereof they were unjust owners. For herein that is true, that is said; The sheepe must not lay downe her fell, because shee seeth the Wolfe sometimes clothed with it. *Augustin. lib. 2. Serm. de Monte*: yea, it may come to passe, that the Synagogue of Satan may have some one thing at one time with more convenience, than the true and catholique Church of Christ: If our Booke please the Papists, it is but in some things, wherein in reverence to Antiquitie, we come too nigh them in some rites and ceremonies; but with the substance of the ministration it selfe they cannot be pleased, unlesse they be displeased with their owne service, and will renounce their owne Religion.

T. Crepl. 2. par. 1. Epistle to the Chh of *England.*

Bishop *Jewel. Ser. in Ioſh. 6. 1. 2. 3.* In religion no part is to be called little. A haire is but little, yet it hath a shadow.

If Pope *Pius* the fourth, promised to Queene *Elizabeth*, that if shee would reconcile her selfe to the Church of Rome, and acknowledge the supremacy of that Sea; he for his part would binde himselfe to declare the sentence pronounced against her Mothers marriage, to be unjust; to confirme by his authoritie the English Liturgie; and to permit the administration of the Sacrament here in *England* under both kindes. It is no new thing for the Pope to permit, and confirme both, for his owne sinister end, what he doth not like or approve. It is no strange matter that the Pope should preferre his supremacy, before the purity of Religion. And by the words of the offer, the promise of the Pope seemeth not to be extended to the whole Liturgie, and service of the Church, as it is established by Law, but to some part alone; perhaps as it was practised before the sacrifice of the Masse was abolished. For why should it be added, that he would permit the administration of the Sacraments in both kindes, if he would confirme the whole English Liturgie, as it is now set forth. After Queene *Elizabeth* was proclaimed, a Proclamation came forth, that the Letany, the Epistles and Gospels, the Decalogue, the Creede, and the Lords-prayer should be read in all Churches in the English tongue: but it was the fourteenth of May after, being Whitsunday, before the sacrifice of the Masse was abolished, and the booke of the uniformitie of common-prayer, and the administration of the Sacraments publiquely received, but whether the whole Service be meant or no, it is not much materiall; for he could not confirme it, but he must condemne himselfe.

Pius the fourth in his Bull sent forth against Queene *Elizabeth*, saith, *Imperiū numerus tantum potentiâ invaluit, & nullus jam in orbe locus reliquus sit, quem illi pessimis doctrinis corrūpere non tentarint.*

And then speaking of Q. *Elizabeth*. *Missæ sacrificium, preter, jejunia, ciborum delectum, cælibatū abolevit.*

If

If the Papiſts for the firſt ten yeares, reſorted to our publique Congregations and ſervice, what can we thinke but that the hand of the Lord was with us for good, whiles we ſought him unfaignedly, who cauſed our enemies at leaſt lyingly to ſubmit themſelves. For in the firſt ten yeares of Queen *Elizabeth* there was ſweet conſent amongſt brethren. The Pope durſt not curſe, the Goſpell flouriſhed and was glorifyed: the Papiſts durſt not oppoſe themſelves, and I thinke there was not a man that thought of ſeparation. The preſſing of ſubſcription and conformitie in the tenth yeare of Queen *Elizabeths* Reigne, was that which brought in all the troubles and contentions following. For after that Brethren wrote one againſt another, the Papiſts they fell backe to their vomit, and in proceſſe of time, and not long after, ſome of fiery ſpirits advanced the Controverſies to ſuch an height, as they forſooke their brethren, renounced their Mother, and drew themſelves into voluntary ſeparation, or ſchiſme. Which rents have beene encreaſed unto this day by the violent urging of ſubſcription and conformitie on the one ſide, and the maintenance of that raſh and ſinfull departure on the other. But theſe things convince not our ſervice to be idolatrous.

In few words, if our publique worſhip be falſe and deviſed, it muſt be, either becauſe it is a ſtinted or ſet Liturgie, deviſed by man, or for ſome ſpeciall reaſon in reſpect of the former matter. If becauſe it is a ſtinted or ſet Liturgie deviſed by man, then it is in vaine to ſay, it is picked out of the Maſſe-booke, or it pleaſeth the Papiſts, or the Pope would have confirmed it: For this doth not make it deviſed worſhip, but it is deviſed worſhip, becauſe it is a ſet or ſtinted forme: And then the ſame ſentence muſt paſſe againſt all ſet formes of Pſalmes, Bleſſings, Confeſſions, and Catechiſmes. Then the publique worſhip of all the Churches of God throughout the whole world, for the ſpace of this fourteene hundred yeares, if not more, was falſe, deviſed and idolatrous. If in reſpect of the peculiar matter or forme, then either the bare forme of words, order, and methode, muſt be a part of worſhip, or the matter and ſubſtance of prayers and adminiſtration of the Sacraments, be forged and deviſed worſhip, neither of which was ever ſaid by any Nonconformiſts, nor can be avouched with colour of truth. The forme may be too like the Maſſe-booke in ſome things, and the matter in every point not ſo pure as is

The ſeditious Bull of *Pius Quintus*, was ſet up & publiſhed by *Felton*, a rebellious traytor, in the twelfth yeer of Q. *Elizabeth*, which bare date the fifth of the *Calends* of *March*, *Anno* 1569.

An. 13. The ſtatute for ſubſcription to the Doctrine of faith & Sacraments.

An. 17. of Q. *Elizabeth*, there was great ſtirre about Ceremonies and Diſcipline. *Scripſit hæc ille* (ſaith Mr. *Parker* ſpeaking of Dr. *Whiteg.*) *ante natam ſeparationẽ noſtram* (*quæ utinam, O utinam nata nunquã fuiſſet!*) *Park. de polit. Eccl. l.* 1. *ca.* 14. *ſect.* 1.

Ann. 20. Began a flouriſhing time.

An. 26. Univerſall ſubſcription offered to the Miniſters. After which followed grievous troubles, and then ſeparation and falling from the Chh. *Auguſt. lib.* 2. *cont. Ep. Parm. c.* 7. *Nec quæ dicebant probare potuerunt, et adhuc in ſanctæ Eccleſiæ præciſione, Sacrilego furore ferebantur.*

Acts and Mon. vol. 3. title, The Canon of the Maſſe.

is to be desired; but the forme is not worship, nor prayers and
Sect. 2. Neces. Ref. p. 22, 23. 3 Admon. 248. 249. Def. Admon. 304. 3 Admonit. 343. Syons plea. 342. 318, 314. Mr. Gilby. pag. 29.

Such is the unholinesse of this Idol-booke, as the Nonconformists generally have refused to subscribe unto it; affirming it to be such a peice of worke, as it is strange any will use it, there being in it most vile and unallowable things: and for this cause they have beseeched the Power of the Kingdom, that it might be utterly removed, and many reasons they have given in several Treatises, to prove their condemnation best, just and lawfull. First, because it is an infectious Liturgie, Romish-stuffe, a devised service, and is are many Religions under the name of Christ and Antichrist, of God and the Devill: besides a booke full of fansies, and a great many things contrary to Gods Word, and prayers which are false, foolish, superstitious, and stinke naught. Secondly, They cannot account it praying, as they use it commonly, but only reading or saying of prayers: even as a childe that learneth to reade, of his desire be a prayer he readeth a prayer, and doth not pray: even so is it commonly a saying, and reading prayers, and not praying.

3 Admon. 57.

3 Admon. 311

Thirdly, In all the order there is no edification, but confusion.

4 Admon. 56.

Fourthly, Wee reade not of any such Liturgie in the Christian Church in the dayes of the Apostles, nor in many ages following, till blindnesse, ignorance and lazinesse occasioned a prescript forme to be made for idle and dumbe Priests.

1 Admon. pag. 14. Alter Dam. 178.

Fifthly, If this were not, many would make more profession of Love to preaching, and hearing Gods Word, but by this meanes it is neglected and despised: for worldlings, usurers, drunkards, whore-mongers, and other earthly and prophane people, away with nothing so well as English Masse; and why? but because it doth not sharply reprove them of their sinnes, nor disclose the secret of their hearts, but that they may continue in all kinde of voluptuousnesse, and all other kinde of wickednesse; and therefore rightly it is called their serve-us-booke.

Against Br. 43. Curt. Ch. power. 42. 45.

Learn. Discour. of Eccl. Govern. 68. Mart. Senior. p. 2. Pract. of Prin. addi.

Sixthly, God hath no where appointed that the Church should be tyed to reade the Booke of Common-prayer for his worship: and therefore to doe it is an high transgression before him, as great as the sinne of Nadab and Abihu, and such are liable unto the like or greater punishment.

2 Admon. pag. 55.

Seventhly, If this were praying, and there were never an ill word nor sentence in all the prayers, yet to appoint it to be used, or to use it as Papists did their Mattens and Evening-song, for acts-service to God, though the words be good, the use is naught. The words of the first Chapter in John be good, but to be put into a Tables of gold, for a soveraigne thing to be

worne,

worse, the use is superstitious and naught, and so is the use of this Service.

Answer.

The Nonconformists never passed any condemnatorie sentence against the Booke of Common-prayer, as if it was false or devised worship, or against the use of a sinneful forme, as if to reade it was an high transgression before the Lord: though hath beene said of their opinion in the former section, whereunto adde this testimony of a man of another Nation, whom you are pleased to stile a chiefe Nonconformist; The famous confession of faith well known and commended at home and abroad, the formes of prayer publiquely used in the Congregations and families of Scotland, must be cast in a new mould.

Course of Confor. pag. 58.

It is true, the Nonconformists judge it unlawfull to subscribe to that Booke, that every thing conteined therein is agreeable to the Scripture, but they condemne not the Booke as an Idol or prophane, nor the use of the Booke in those things which are consonant to the truth. And of this their judgement there is evident ground: for we must not approve the least error (though in it selfe never so harmlesse) for truth, because that were to lie against the truth, and the God of truth needeth not my lie: But many things must be tolerated, which it is not in our power to amend them, which we cannot approve, otherwise we must hold communion with no Church or Societie in the world. And of this marke are the corruptions noted in the Communion-Booke, as hath been showed, and is evident by the particulars mentioned in passages which you alledge.

Beza Epist. 2. Gravissimè nimirum & in semetipsos & in fratres reliquos peccare qui nevis istis, aut etiam si mavis, corruptelis, at suas et alienas conscientias non leviter perturbant, perinde ac si de Christianismo semel ablato ageretur, &c. Sed vitia a vitiis & quæ condonanda sunt Christianæ charitati ab iis quæ prorsus sunt execranda, prudenter distinguenda esse censeo, atq; tamen non ex carnis sed spiritus prudentia.

It is true likewise, they judge the Booke in the forme thereof to come too nigh the Papists (and so have others as well as they) and therefore have petitioned that it might be reformed, that we might depart further from them, and come neerer to the reformed Churches. But herein they shew what they judge most convenient, not condemning the Booke for the substance thereof, as a forged worship: How much more convenient were it (saith *T. C.*) that according to the manner of the reformed Churches, first the Minister with an humble and generall confession of sinnes should desire the assistance of the Lord for the fruitfull handling and receiving of the Word of God; and then after we have heard the Lord speake unto us in his Word by his Minister, the Church should likewise

T.C. repl. 2. p. 109.

wise speake unto the Lord, and present petitions and suits at once, &c. But how carefull he was to prevent such wayes and speeches as some professors of the Gospel being private men, might be emboldned to breake forth upon such like exceptions, is evident by that solemn request he makes unto them that professe the Gospell, in the name of God, that they abuse not his labour to other ends, than he bestowed it, and that they keep themselves in their callings, commit the matter by prayer unto the Lord, leaving to the Ministers of the word of God, and to the Magistrate that which pertaineth to them. The Protestants in France for substance of matter agree with the Nonconformists herein.

T.C. repl. 1. p. 106.

The use of the whole Booke for matter and manner in every thing without addition or alteration they doe not approve, because they conceive some things faulty, others inconvenient, and some things defective: and strictly to be tyed to words and syllables, is more than the Lord hath bound us unto in the administration of his holy Sacraments: But the substance of prayers in the Booke they never disallowed, nor the use of the booke, as of a vile and filthy thing. Thus the Authors of the Admonition must be understood, when they say, The Booke is such a peice of worke, as it is strange we will use it. And now they are bound of necessitie to a prescript order of service, and booke of common-prayer, in which a great number of things contrary to Gods Word are conteined, &c. For they professe they have tolerated what they could not amend, and used the Booke in their Ministery, so farre as they might, even where they object as great corruptions against it, as in any other place.

2 Admonit. pag. 56.
3 Admonit. pag. 3.

To reade or repeate a prayer by heart, as if the bare rehearsall thereof in so many words and syllables, and none other, was a part of Gods worship, is a transgression of his commandement, whether it be prescribed by others or devised of our selves, or set downe in Scripture. And the same may be said of the preaching of the Word, to place opinion of worship in the meere act done in such words or methode, is will-worship or superstition. And we may say of both these exercises so used, as the Admonition doth, wee cannot account them praying or preaching, but onely reading or rehearsing or saying of a Sermon or prayer; even as a childe that learneth a prayer or Sermon without booke; if he rehearse what

1 Admonit. pag. 9. Park. of the Grosse. part. 2. ca. 9. sect. 4. Wee receive the Communion-book in what wee may; and in omitting of the ceremonies, we doe in equitie keep the Law, because of the end which is to edifie.

3 Admonit. pag. 56.

he

he hath learned, he rehearseth a prayer or Sermon, but he doth not pray or preach. But this is onely the sinne of him that useth not these prayers as he ought, it argueth not the prayers themselves to be evill, nor the use of a stinted forme publique or private in them that use it, or them that joyne to be disallowed. If it be not praying as it is used ignorantly for custome, without affection, it is praying when used aright with understanding, faith, feeling, and such like affections required in holy prayer.

We reade not of any such Liturgie in the Church of Christ in the dayes of the [a] Apostles, and therefore no such Liturgie is any part of Gods worship or substantiall meanes thereof, to be used without addition or alteratiō of all or any Church, with opinion of necessitie, holinesse, or merit. But a set Liturgie might be in use in their times, though we reade not of it, for the Apostles set not downe a Catalogue of all and every particular order that was in the Church, but give us a perfect rule or canon of faith and manners in all things necessary to salvation, and all things unchangeably concerning the government of the Church unto the end of the world. And if there was no stinted Liturgie in their dayes, yet for order a set forme of prayer to be used in publique meeting is not unlawfull, because it is of the number of things which God hath not determined in his Word, and [b] where God hath not prescribed any forme, there no forme must be esteemed any part of worship, or condemned as simply unlawfull. For as to call that holy which God hath not sanctified is superstition; so it is erroneous to condemne that as unholy or prophane, which God alloweth or is consonant to his Word, though it be not precisely commanded. But that there was no such [c] Liturgie in many ages following, till blindnesse, ignorance and laziness occasioned a prescript forme to be made for idle and dumbe Priests, is your addition to the Nonconformists reasons, and not their saying; and more then can be proved by good Authoritie. Of the precise antiquitie of stinted Liturgies, it is hard to determine, but that they have beene in use in

a *Bilson Christ. subject. part. 4. p. 407, 408.* You may well perceive by the Apostles words, that they had neither Sermons nor Service prefixed, nor limited in his time: but when the chh. came together, the Elders and Ministers instructed the people and made their prayers by miraculous instinct or inspiratiō. This was all the church-service they had: to which they added the celebration of the Lords Supper, but without any setled or prefixed order of prayer, except it were the LORDS prayer, which they observed in all places, &c.

b In the additions to the Admonitiō it is read thus; Remove Homilies, Articles, Injunctions, and that prescript order: wherein they declare that their meaning is not to disallow of prescript service of prayer, but of this forme that we have. *T. C. repl. 1. pag. 109. Dr. Whiteg.* answer to the Admonition, *pag.* 143.

c *Bilson ibid. pag. 409.* Had they set an order for the service of the church, durst any man after have broken it? or any church refused it?

the Christian Church for the space of this fourteene hundred yeares, if not above, no man can denie. It is more than probable that limited formes were in use in the Greeke Churches, before they came to the Latine, at least many things were translated out of the Greeke Liturgies into the Latine. But in the Latine Church we finde a limited forme was in use in *Cyprians* time, in the administration of the Supper; not to insist upon that which some mention of the Lords prayer used in the celebration, from the very times of the Apostles. And some the chiefe promoters of a limited Liturgie are renowned for their constant and unwearied paines, in preaching every day in the weeke, and sometimes twice. So that there is no probabilitie, that the first occasion of a limited Liturgie was to helpe the ignorant, idle or dumbe Priest, as you are pleased to phrase it. Where you borrowed this clause I know not, but I cannot finde that ever the Nonconformists have thus written.

In all the order there is (you say) no edification, but confusion; but the Author of the Admonition saith, In all their order of service there is no edification, according to the Rule of the Apostle, but confusion: which seemeth to be referred rather to the [h] abuse in too many places, than to the order it selfe prescribed in the booke, as the instances following, of tossing the Psalmes like tennise-balls in many places, and the peoples standing, walking, talking, reading by themselves, doe evidence. But the Booke is not to be burdened with the faults of men, though too ordinary and common.

The Nonconformists dislike that nothing els should be required of Ministers, but barely to reade service: and the ordaining of ignorant Ministers they condemne, as contrary to the Word of God, and the meanes to nuzzle people in ignorance, securitie, lukewarmnesse and sinne. But the use of a limited Liturgie, or the reading of prayers in the publique assembly, they never gainesaid as unlawfull or inexpedient. We agree (saith *T. C.*) of a prescript forme of prayer to be used in the Church. And in the other, no question many Conformists doe consent with them. A prescript service therefore and an [i] ignorant or careless Ministery, have no necessary coherence; the one is lawfull, the other unlawfull, the one may be retained, the other ought to be taken away. It is no consequence to reason thus; The Nonconformists disallow a Mini-

[d] The Bishops of Rome were 600. yeares and upward, patching & peicing the Masse, before they brought it to any setled forme. *Polydor. De Invent. rer. l. 5. c. 10.*

[e] Rome had one forme of service: Millain, another: France, a third; *Greg. respon. ad 3. interrogat. Aug.* [f] *See T. C. repl. 1. pag. 106.*

[g] *Admon. pag. 14.*

[h] In the Church of *Corinth*, some of their Elders, strangers or inhabitats, to vendicate themselves and the gifts they had of God, might sometimes bleate or make their prayers at the Lords Table in a tongue not understood of the whole multitude. But this abuse doth not condemne the exercise it selfe.

[i] *T. C. repl. 1. p. 106.*

[k] *Rutges. Metaph. institut. lib. 1. ca. de Bono. Effectus per accidens secutus ex actione vel omissione alicujus, non imputatur ei, nisi intercedat obligatio, cavendi unum ne aliud sequatur. Hoc pacto unus homo non potest juste & recte intendere permissionem lapsus alterius.*

a Ministery that can doe nothing but reade, as that which makes men neglect the preaching of the Word, therefore a prescript Liturgie is disliked.

To appoint or use a prayer conceived or stinted as the Papists doe their Mattens and Evensong, for a set service to God, howsoever it be uttered ignorantly, for custome with lips onely, alone or with others in publique or private, as if the rehearsall of such words, though neither understood nor heard, were an acceptable service, from which he must not depart one word for any good, is a superstition justly to be condemned. Thus to repeate the words of a prayer, though never so good and holy, is not to pray. But this makes nothing against the lawfull, holy, religious use of a stinted forme of prayer publique or private, which is that we plead for. And this is all that can be gathered from the Author of the Admonition. There needs no great skill to discerne the inconsequence of this manner of arguing which here you use; To use a stinted forme as the Papists doe for a set-service is naught, though the words be good; therefore a stinted or prescribed forme is altogether unlawfull.

And put case some private or singular person hath spoken roughly in heate and passion of the Booke of Common-prayer, or seemed to disallow the stinted use of a publike forme of prayer or Liturgie, his speech or position delivered as his private conceite, (and perhaps not rightly apprehended) must not be interpreted the principle of the Nonconformists, contrary to the tenour of their writing, profession, and practice, much lesse must his words be racked contrary to his meaning, as if he condemned all stinted Liturgies as false, devised and idolatrous worship, or did leane unto, favour, or uphold the practice of separation from the assemblies, because such Liturgies are in use among them.

Howsoever by the grounds of the Nonconformists laid downe in the second section, separation must necessarily follow from all communion with them in the worship of their Church-service-booke, yet to have the point more fully proved, I will here shew that every particular thereof, is affirmed of themselves to be idolatrous, false, Antichristian. Touching the Booke we may consider two things: First, The distinct services thereof: Secondly, The Ceremonies used in and about the same. Wee will speake first of their Ceremonies, that is, of the Crosse, Surplice, and Kneeling in the act of receiving

1 *Bils. Christ. subject. part. 4. p. 416.* Your maine foundation is a dreame of your owne, that the Church of *Corinth* had a prescribed nūber of prayers pronounced by some one Chaplaine, that said his lesso within book, and might not goe one line besides his Missale for any good. This you imagine was their Church-Service; all other prayers, Psalmes, blessings, & thankesgivings, though they were used openly in the Congregation, and the whole people bound to say, Amen; you will not have to be called Church-service.

Sect. 3.

Can. Neces. of Separat. pag. 92, 93, 94, &c. to 98.

ceiving the Lords Supper: Against these many Treatises have beene purposely written; I will here only observe some of their speeches, referring the Reader to their Bookes, if he desire more satisfaction, &c.

Answer.

Voluntary separation from the ordinances of Religion in our assemblies, is neither commanded by God, nor taught by the Prophets, or Apostles. It is not approved by the practice of the Saints, nor grounded upon the principles of the Nonconformists, as hath beene shewed. That there be [m] abuses and corruptions in the Booke, the Nonconformists doe not deny; and therefore in all humilitie they have sought to have them reformed; but that they affirme the whole service thereof to be idolatrous, false, Antichristian, that is your impudent slander. That many Treatises have been written against the Ceremonies imposed upon the Ministers and people, is very true. But in the relation which you make out of them, these few things must be observed. First, what is spoken of one Ceremony, you apply to all, when there is not the same reason of all, in the judgement of them that wrote. Secondly, what they write of the Ceremonies as they are used amongst the Papists, that you report as if they understood it of the use of the Ceremonies as they are imposed and injoyned amongst us. Thirdly, The private opinion of one, you alledge, as if it was the common principle of the Nonconformists, though you doe, or might know, that generally they are of another mind. Fourthly, Amongst your chiefest Nonconformists you alledge, such as be not English Nonconformists, not speake of English Conformitie, but that which was lately brought in among themselves; whose case doth much differ from ours in their judgement. But the further examination of these things is needlesse; let us heare how from these principles of the Nonconformists, you can conclude the necessitie of Separation.

[m] A disputation against the English-popish, &c. Epistle to the Reformed Churches: In England & Ireland, every noysom weed which Gods hand never had planted, was not pulled up, &c. *Sprint repl.* to the answ *pag.* 269. acknowledgeth the reformatie of England to have been defective.

From all which, this argument may be framed: That worship in which a man cannot possibly communicate without sinne, he is bound necessarily to separate from. But that worship in which these Idolls are made and used, viz. the Crosse, Surplice, and Kneeling, a man cannot possibly communicate without sinne. Therefore from that worship, wherein these Idols are made and used, a man is bound necessarily to separate. The proposition is certaine, and by Doctor Ames in his cases of Conscience acknowledged. Although (saith he)

Can. Necess. of Separat. pag. 98.

n he) we may joyne to that Church, in which many defects are to be tolerated, yet not to that in which we cannot but necessarily partake in sinne. The Assumption is assented unto by as o judicious and zealous Nonconformists as ever held that cause, and they have brought good proofes for it. First, because men must flie from Idols and Idolothites: But when they come to worship God after the order of the Congregation where these things are practised, they doe not flie from them, but draw neere unto them. Secondly, Their bare presence argues their approbation, and yeelding in shew to Ceremonies. Thirdly, p Though the personall sinnes of the Minister doe not hurt the people, yet his ministeriall and publique sinnes doe hurt, which he performes for the people to God, and so their joyning with him is unlawfull. Fourthly, What example can be brought where the holy men of God have communicated with such things. The Author of the dispute upon communicating at their confused Communions, affirmes confidently, that the sister is accessary to the sinne of the keeler, and he gives many reasons for it, whereof wee shall have a fit occasion hereafter to speake.

n Lib. 4. cap. 24.

o Parker. Cosse. lib. 1. pag. 20. 21.

p Mr. Bates. 258.

Can any man beleeve, that the Nonconformists say both parts of your reason are true, *viz.* That a man is bound to separate from that societie, wherewith he is not permitted to hold communion in the worship of God without sinne; and that a man cannot hold communion with the Church of *England* in the worship of God without sinne.

Answer.

The first of these propositions is most true taught in Scripture, which forbiddeth q to doe evill that good may come thereof, or r tell a lie for the glory of God, and acknowledged by the learned of all sorts and professions whatsoever. If the Church shall deny communion to any member, because he will not approve the least sinne, or acknowledge the least knowne errour for truth, in that case the Church is schismaticall, which doth cast out such a member, and not the member which doth suffer himselfe injuriously to be cast out. For God needs not my lie, and by divine precept I am obliged not to allow against conscience what the Lord condemneth. You need not therefore take such paines as you doe, to prove the corruptions in our Booke of publique service to be so many in number, or hainous in quality, as you would make the world beleeve; much lesse to straine your conscience in misreporting as you have done: For if you can shew, that by

q Rom. 3. 7, 8.

r Iob 13. 9.

communicating in the ordinances of worship, in that or any other societie or Church under Heaven, we necessarily partake in sinne, of what sort soever, great or small, either approving what is unlawfull, or subscribing to an errour knowne so to be, it will easily be granted that it is unlawfull to joyne in that communitie. Be the corruptions few or many, great or small; if by communicating in the ordinances of grace in that societie, I must necessarily partake in sinne, small or great, one or many, my communicating is unwarrantable: And let the abuses be many and great, yet if I may be present at the true worship of God without sinne, consent unto, or approbation of such abuses or corruptions, in voluntary separation I sinne against God, his Church, and mine owne soule, withdrawing my selfe from the ordinances of grace, the comfortable presence of Christ, and the societie of his Saints, without allowance or approbation from God, to whom I owe my selfe wholly.

Your long Catalogue of corruptions to be found in our Liturgie, is to small purpose, unlesse you could prove some of them to be fundamentall, hereticall, and really idolatrous, which you can never doe, or that by communicating in the ordinances of grace, we doe approve such corruptions, and then be they one or many, great or small, wee must not communicate in the ordinances with them. Which if any man shall lightly beleeve, he may know from whom, but not whither to flie: For there will be found no societie in the whole world, whereunto a Christian might lawfully joyne himselfe, and yours much lesse than many others.

You tell us very confidently, that as zealous and judicious Nonconformists as ever held that cause, affirme, that a man cannot without sinne communicate in that worship, where the Ceremonies are used. But whether should a man admire more your impudency, or vaine confidence herein? Must not he mistrust you in every thing, that shall consider how notoriously you lavish in this particular? Is it not contrary to their profession, protestation, and practice? Doe they not usually frequent the Congregations? have they not written in maintenance and defence thereof? who have cryed downe by conference, preaching, writing, the neglect of Gods ordinances, or the practice of separation more than they? And yet you blush not to write, that our Assumption is assented unto by as

judicious

§ The good Kings of *Judah* were favoured and blessed of God, for walking in the waies of *David* their Father, and purging the Land from all sacrifices and ceremonies not prescribed by *Moses* Law. *Bilf. Christ. subject. part.* 1. *p.* 32. But if the Princes were remisse, the people were not commanded to separate from the ordinances of worship.

‡ Be the abuses never so palpable, if the person be not authorized of God to reforme them, or separate, it is not just or lawfull for private persons to attempt them. For when Malefactors deserve to die, it is not for private men to put them to death, without the Magistrate. *Bilson Christ. subject. part.* 3. *pa.* 97. *David* committed adultery, *Salomon* erected idolatry; both offences being death by Gods law: might the people therefore have *David* and *Salomon* to death?

judicious and zealous Nonconformists as ever held that cause, and they have brought good reasons for it.

First, You quote Mr *Parker*, *That men must flie from Idols and Idolatrites; but men when they come to worship God in societies where the Ceremonies are used, they doe not flie from Idols, but draw neere unto them.* But if a man should have sought out a place of purpose to manifest your fraudulent and unconscionable alledging of mens words and sayings, he could scarce have found a second more pregnant. The whole passage in Mr *Parker*, to which you send us, I will set downe at large, because it serves to cleere the matter in many particulars, and all men may take the better notice of your fidelitie. There is an Idoll more strictly taken (saith he) and an Idoll of larger sence, which will include the Crosse. For the better understanding whereof, wee must borrow a distinction from the [w] Schoolmen, by which a thing may be guilty of Idolatry, *Essentialiter*, *participative*, and *causaliter*: which our doctrine at [*] home doth backe, that is confirmed by act of Parliament, affirming that to be an Idoll in Gods service, which hath beene or is like to be worshipped. What is worshipped by our selves, that is an Idoll essentially; what hath been worshipped or is now worshipped abroad by others, that is an Idoll by participation; what is likely to be worshipped, that is an [x] Idoll, causing Idolatry in time to come; In which sense, *Gideons* Ephod may be termed an Idoll *quedam modo*, and that it may be even before it was adored. And hereby are many objections answered. Our [y] Writers deny an Image in the Church, say some, to be an Idoll, in case it be not worshipped. True, an Idoll essentially, but as many of them as desire to have Images thrust out of the Church (of which sort there be a great number) they hold them guilty of Idolatry by participation, and by occasioning, or els why will they thrust them out. A second objection is wont to be made; If the signe of the Crosse be an Idol with us, then must men separate from our Church, and from our Baptisme; which followeth not. From Idols essentially men ought to separate by the example of the [z] Levites and the two tribes that made separation from the Calves of *Jeroboam*. From Idols of participation and occasion, men ought to keepe their owne selves pure, but not to separate, by the ensample of the [a] godly, who separated not from the Temple of God, for *Damascus* Altar there, and from the

u *Parker. lib. 1. pag. 20, 21.*

w *Tho. Aqui. com. in Epist. ad Coloss. c. 1. sect. 4.*

[*] *Hom. of Idolat. par. 1. pag. 4, 5.*

x *August. vet. Testam. qu. lib. 7. qu. 41.*

y *Rainold. de Idol. lib. 1. cap. 2, sect. 2. Bilson. Christ. subject. part. 4. p. 328.* Call you the Image of Christ an Idoll? not unlesse it be worshipped; but if it be, then it is an Idoll; and incense burnt unto it is Idolatrie.

z 2 Chron. 11. 13, 16.

a 2 Reg. 16. 12.

b 1 Reg. 22. 43. the [b] Church, becauſe of her high places. It is objected once more againſt us; If our ſigne of the Croſſe be an Idoll, then our Miniſters that doe make it be Idolaters, and our Church Idolatrous alſo. This followes not neither. For denomination being from the forme, and the croſſe not being formally an Idoll amongſt us, but materially (I ſpeake in compariſon of the Popiſh Croſſe, in regard whereof we may be ſaid to uſe that which is an Idoll, but we doe not uſe it idolatrouſly;) therefore as Dr *Fulke* [c] concludes of the Lutherans for having Images in their Churches, the ſame muſt be ſaid of all thoſe Proteſtants, that will retaine croſſes, they ſinne againſt the two firſt Commandements, through Idolothiſme, not directly through Idolatry, and therefore they may not be tearmed Idolaters. Howbeit, by way of reduction, Idolothiſme is in ſome ſort guilty of Idolatry, as ſheweth the [d] Apoſtle, who inſtead of ſaying, Flie from Idolothiſme, ſaith, *Flie from Idolatry*. This Idolatry by reduction what is it els, but Idolatry by participation; as doth appeare by the 18. 20. and 24. verſes following. But this participation is not in our Croſſe (will our oppoſits ſay) who firſt leaſt haply they ſhould miſtake us, we deſire to recount the ancient [e] diſtinction; *Plus eſt communio, quàm participatio; nam ad hanc ſatis eſt partem habere, ſed ad illam requiritur ut prorſus uniamur, atq; totum percipiamus, quod nobis proponitur.* This being premiſed, that wee charge the Croſſe not with a totall communion, but with a [f] participation in part onely, we doe thus bring in our evidence againſt him. Thus Mr *Parker*. Now conſider how many wayes you falſifie his teſtimony, and whether you did it willingly or no, let your conſcience judge? Mr *Parker* ſaith, The Croſſe is an Idoll materially but not formally, that is, amongſt the Papiſts it is an Idoll eſſentially, and ſo the uſe of the Croſſe, is the uſe of that which is an Idoll, but not uſed idolatrouſly amongſt us. You make him to ſay, becauſe we muſt flie from Idols, therefore wee cannot communicate in the worſhip of God

c Dr. *Fulk.* againſt *Greg. Mart. cap.* 3. *ſect.* 20.

d 1 Cor. 10. 34.

e *Pet. Martyr. in* 1 Cor. 10, 16.

f Things ordained by God, muſt have reverence, though they be but creatures, as things that be ſacred by the word & ordinance of God: But adoration they muſt not have. *Aug. de doct. Chriſt. lib.* 3. *cap.* 9. *Qui veneratur utile ſignum divinitus inſtitutum, cujus vim ſignificationemq; intelligit, non hoc veneratur quod videtur, ſed illud potius quo talia cuncta referenda ſunt.* But Images are ſignes unprofitable to ſerve God with, and dangerous; And ſince the Law of God expreſly and ſtrictly chargeth us not ſo much as to bow our bodies or knees to the likeneſſe of any thing in Heaven or Earth, which is made with hands, it can neither be Chriſtian nor catholique to doe it. See *Bilſon. Chriſt. ſubject. part. pag.* 391. & 534. *Theodoret. Dial.* 2. uſeth the word *Adoration* for an externall regard and reverence. *Veneration* is a word that *Auguſtine* foundeth all the ſignes & ſacraments of the old and new Teſtament: *Adoration* he reſerveth to God onely. *Aug. de doct. Chriſt. lib.* 3. *cap.* 9.

where

where the Croſſe is uſed without ſinne. He ſaith, Men muſt keepe themſelves pure from Idolothites, and not partake in the uſe of them, but not ſeparate from the Church or ordinances of grace, becauſe ſuch rites or ceremonies are uſed in the adminiſtration: you cleane contrary make him to ſay, That men cannot communicate in the ordinances, or worſhip God in that ſocietie, where ſuch things are practiſed, but of neceſſitie they muſt communicate in the ſinne. He teacheth, That he that uſeth the Idolothite or materiall Idoll, is not an Idolater, becauſe he doth not uſe it idolatrouſly: but you make the Nonconformiſts to ſay, that it is an idolatrous worſhip, and that it defileth the true worſhip of God, to all that are preſent. Mr *Parker* extendeth the guilt of participation in part onely, to him that uſeth the Idolothite, you make him to affirme, that every one preſent at the worſhip, doth communicate in his offence. Perhaps you will ſay, it is your inference upon his words: But the conſequence is abſurd and ſenceleſſe: And to charge men to affirme directly as a principle, what you would inferre contrary to their expreſſe words, is far from honeſt and plaine dealing.

Secondly, You produce Mr *Bates*, ſaying, That bare preſence argues approbation or yeelding in ſhew to Ceremonies, I cannot ſay, you deale with Mr *Bates*, as you have done by Mr *Parker* and others, for I have not ſeene his Booke. But if any ſuch paſſage be found in him, it is his private opinion, not the judgement of the moſt learned and zealous Inconformiſts: It is a bare aſſertion, not confirmed by Scripture, or backed with reaſon, as is meete and convenient, when it is the maine thing in queſtion, and might eaſily be oppoſed by the teſtimonies of Scripture, approved practice of the Saints in all ages of the Church, the judgement of the godly learned, ſound reaſon, and the conſent of all States that ever upheld or maintained Chriſtian Religion. If bare preſence be approbation, I deſire to know, how you can reconcile your ſelfe to your ſelfe. When Dr *Ames* alledgeth, that every Church is not to be left, which hath ſomething in it by participation Idolatrous. [g] You anſwer; I know no man holds the contrary: therefore I cannot tell for what end he ſpeakes it, much leſſe why he puts a ſchiſmaticall conceit upon the Rej: whoſe words, if they be well rectified, have ſubſtance and weight in them. But if bare preſence be approbation, how

g *Can. Neceſſ. of Separat. pa.* 114, 115.

can we hold communion with that Church, wherein any thing is left, which is by participation idolatrous, when this is that which the Nonconformists impute to the Crosse among us, that it is by participation idolatrous in them that use it. And if the reason following be well weighed (though in it selfe it hath neither weight nor substance) it will overweigh this: For if bare presence be approbation, why should not the personall sinnes of the Minister hurt the people? or why are they not guilty of his personall sinnes by participation, when they communicate with him in the worship of God where they are practiced, as in prayer, preaching, administration of the Sacraments, reading the Scriptures, &c. Presence in the Idoll-Temple at Idoll-worship is sinfull, though in heart men pretend to detest Idolatry: vaine, needlesse presence where Idolothites are used, as to eate of things sacrificed to Idols in the place of their Idoll-banquet, or to sit downe, though he doe not eate, is scandalous and offensive: but presence at Gods worship, which God hath commanded, where Christ is present to meete, welcome and blesse his servants, though some things by participation Idolatrous be retained or used therein is neither sinfull nor offensive, it carrieth no evill appearance of approbation or consent.

This distinction of personall and ministeriall sinnes, as it is here applied, I never found in the writings of Nonconformist, and in it selfe it is a meere invention and device, which hath no ground from Scripture, and must have no place in Divinitie. For if the Minister be ignorant, proud, careless, prophane, corrupt in judgement, superstitious in some observations, be these sinnes personall or publique and Ministeriall. If personall, then should not they hurt the people, if this be true which here you affirme: But when you are directly crosse to your selfe throughout your whole booke. If publique and ministeriall, then the people are guilty of the Ministers ignorance, carelesnesse, pride, passion, indiscretion, &c. And if these be publique and ministeriall, I desire to know what is a personall and what a ministeriall fault. If a Minister in preaching or prayer put up a rash petition, or deliver a rash sentence, give a weake reason, an unsound tryall, use vaine repetitions, a confused methode; if he mis-interpret the Scripture, or doe not soundly deduce his doctrines out of the Text he taketh upon him to expound; if he divide it not aright, or some way mis-

misapply it; are these publique and ministeriall or personall and private faults, if personall, I desire to know what makes a fault ministeriall and publique, and see it proved. If that wch is done by a Minister in preaching and prayer, blessing and administration of the Sacraments be not ministeriall, I know not what is to be called ministeriall. If they be publique and ministeriall, then whosoever communicates with a Minister in the worship of God, he is guilty of all the sins publiquely committed by him in this kind, if that distinctionbe of any worth. Which if it be granted, (If I may judge of your preaching by your writing) it is high time for all your hearers to hast from you, for you mis-alleadge Scripture, slander the godly, speake evill of the wayes of God, teach many falshoods, and whiles they joyne with you in the worship of God, they are partakers of your transgression.

The exposition which is made of publique and ministeriall faults, to wit, such as he performeth for the people to God, is as strange, if not more strange then the distinction it selfe, as it is applyed. For in preaching the Word, and reading the Scripture, a ministeriall fault may be committed, which is not performed for the people to God. In prayer, the faults of the Minister are not ever ministeriall, if we may beleeve the forenamed distinction, and yet prayer is an action performed for the people to God. And let that description stand, and the use of our ceremonies are no ministeriall faults; for they are neither performed for the people unto God, nor from God unto the people, as the Church professeth. But I have stood too long about these things, because in the first Chapter the contrary hath been shewed at large.

And if Mr *Bates* be truely alledged in this particular, that bare presence in his conceit was approbation, yet this is a peece of cunning in you not very commendable, that you bring the private judgement of one man, as if it was the common principle of the chiefest Inconformists. For so you doe in this place, and so a little [h] before you say, the strictest Inconformists affirme, that it is utterly unlawfull for Parents to bring their children to be crossed, for which you cite onely the testimony of the forenamed Author: And yet within a few leaves, you are not ashamed to say in the names of many at least [i]. Note here how greatly they contradict one another. They said even now, that their ceremonies are such Idolls,

h *Can. Neces. of Separat. pag. 96.*

i *Can. Neces. of Separat. pag. 118.*

as a man cannot lawfully joyne with that worship where they are used; yet here they say, that they are not worse than were the superstitions in the *Jewes* worship, unto which Christ and his Apostles joyned. The chiefe thing here to be noted is your unconscionable dealing. First, you pretend to set downe the principles of the Nonconformists, and to inferre upon their grounds the necessitie of separation, when you relate nothing lesse, than that which they affirme. Secondly, The opinion of one man walking alone, you charge upon all, or the chiefest of the Nonconformists, who dissent as much from him therein, as he doth from the most rigid Separatist. Thirdly, He saith not, That our Ceremonies are Idolls, but speaks of the Grosse onely: and if he say of the use thereof, as it is amongst us, that it is Idolatry, it is that which he can never prove, nor Inconformist will take upon him to justifie. And if bare presence be approbation and consent, all worship must be forsaken, which hath any thing annexed unto it erroneous, irreverent, superstitious in the manner of performance by the Minister: for wee must not doe the least evill for the greatest good. Fourthly, Whatsoever you can make of our Ceremonies or other abuses and corruptions in the worship of God; I doe not thinke you can bring forth any one Nonconformist, that ever said the use of the Ceremonies amongst us, are worse than the superstitions and corruptions in the *Jewes* worship in the dayes of our Saviour Christ and his Apostles; unto which worship our Saviour and his Apostles joyned themselves.

Thirdly, You alledge the Author of the Dispute upon communicating at confused Communions, affirming that the sitter is accessary to the sinne of the kneeler. But he was no English-Nonconformist, nor doth intreat of English conformitie. And if there be any speciall reasons, why presence should be accounted approbation with them in that particular, it is no equitie his private opinion should be brought to the prejudice of them that maintaine another cause. But as yet we cannot see either from Scripture grounds, or Nonconfor-

k *Beza. Epist. 2. Verum inquient, ut nō inquinemur eorum peccato, attamen favere eorum errorem sic videbitur. Imò ne hoc quidem satis recte dicitur. Quid enim absurdius est, quàm eum accusare tanquam alieni vitiis fautorem, qui ut fratrem lucratur, ejus infirmitatem tolerat. Tibi non frangitur panis, sed integer datur & laudari sanè id nō potest, nec debet, at tu certe id peccatum non committis, quod in te potius committitur.*

l A dispute against the English-popish Epist. to all reform. Though some of the cōtroverted ceremonies have bin kept and reserved in many (not all) the reformed churches, yet they are not therefore to be the better liked of.

For the reason of the reservation was, because some reverend Divines, &c. is scarcely expected to effectuate so much as the purging of the Church from fundamentall errors and grosse Idolatry, which wrought them to be content, that lesser abuses in Discipline and Church-government should then be tolerated, &c. All which since they were once purged away from the Church of *Scotland*, &c.

mists

mists principles, that it is utterly unlawfull to be present at the worship of God, in the administration whereof some superstitious rite is used, or some fault committed.

Your long labour in setting downe the faults to be found in our Liturgie is to small purpose. The Nonconformists doe except against many things appointed in the Booke, as inconvenient at least, and such as should be taken away or reformed; as, The reading of Apocryphall books, under the title of holy Scripture, specially such parts as be corrupt for matter: The Crosse and Surplice as Idolothites by participation and signes of mysticall signification: The corruptions in the translations: and some things in the formes of Buriall, Matrimony, Thanksgiving for Women after child-bed, &c. But these they condemne not as Idolatry, nor as that which maketh the worship it selfe [m] false and idolatrous. It is one thing to say such a rite is inconvenient, superstitious, scandalous, borrowed from the Papists, not warranted by the word of God, in the use will-worship, if the word be taken largely; another that the worship it selfe is false and idolatrous. Therefore I will not stand to examine the particulars therein, but proceed to examine what you bring further to shew the necessitie of Separation.

[m] *Magdeburg. centu 2. ca. 2. col. 109.* A true Church as it containes the pure doctrine, so also it keepes simplicitie of ceremonies: but an hypocriticall Church, as it departs from pure doctrine, so for the most part it changeth & augmenteth the ceremonies instituted of God, and multiplieth its owne traditions, &c. *Can. Stay. pa. 113.*

Sect. IV.

Here is a fit place to propound a Question or two; First, whether to hold, teach, and practise the errours and lyes contained in their Canons, Service-booke, Booke of Articles, and the ordering of Bishops, Priests, and Deacons, doe make a false Prophet. Secondly, Whether to hide from the people the knowledge of all the maine truths, which concerne the outward regiment of Christs visible Church, make a false Prophet. Thirdly, Whether it be lawfull to heare any false Prophet knowne so to be. Qu: In what ranke of Prophets, unlawfull Ministers be, and under what Scripture they are comprehended. I would have a private Christian aske this Question of some learned Divine, whom he knowes doth hold it lawfull to heare false Ministers. And it is very likely he will answer him with deep silence. There is one Question more, viz. *whether the Lords lawfull Priests, which served at the Altar in Jerusalem, might not as well urge their people to heare* Jeroboams *Priests at* Dan *and* Bethel, *as the Ministers now un-*

der the Goſpell, to perſwade men to heare in falſe Churches. If it be not all one, ſhew the difference.

ANSWER.

TO your two laſt Queſtions, anſwer hath been made diuers times in ſundry Treatiſes, and in the firſt chapter of this preſent anſwer, and you know the Scriptures plainly alledged, to confirme what is ſaid, which you ſhould have confuted if you had been able, and not againe and againe to come over with the ſame thing. If any learned Divine ſhall anſwer the demand with deep ſilence, it may be becauſe the partie demanding is uncapable of an anſwer, not becauſe there is any great difficultie in the matter. It is a received Rule, That the Accuſer, Plaintiffe, and Affirmer, ſhould make proofe of what they ſay, and if you erre, your Queſtioniſt will affirme, it is all one for the people of the *Jewes* to heare *Jeroboams* Prieſts at *Dan* and *Bethel*, and the people in *England* to heare the word of God in our aſſemblies, you muſt either bring good evidence for what you ſay, or beare the brand of Slaunderers or falſe [n] Accuſers. Is it ſufficient thinke you to ſay, If it be not ſo, let them ſhew the contrary. Your ſecond Queſtion will come to be handled in the next Chapter, and there it ſhall be anſwered. Your firſt Queſtion onely which I ſcarce thinke another man would have asked, pertaineth to this place wherunto I anſwer directly and plainly, That a Miniſter of the Goſpell, may hold, teach, and practiſe, according to the Book of Common Prayer, Articles, and Ordination, and be a true Miniſter of Jeſus Chriſt. Nay, he cannot truely hold and practice according to them, but of neceſſitie he muſt be a true Miniſter in reſpect of his office and adminiſtration. For the worſhip for ſubſtance there preſcribed is of God, the doctrine profeſſed in reſpect of faith and Sacraments, ſound and true. No errour either in ſpeech hereticall, or which doth tend to overthrow the foundation which is taught in them. Suppoſe the ſeventie errours which [o] you reckon up were all true, and juſtly taken againſt the Books, and as many more to them might be named; as it is not the number but the qualities of the errours which make a falſe Prophet, falſe Church, or falſe worſhip. One fundamentall errour (as the word is commonly uſed) overthroweth the faith: and twenty errours of inferiour alloy,

n *Beza. Epiſt. 2. An enim obſecro aliter eſt de Sacramẽtis, i. de doctrinæ appendicibus, quàm de ipſa doctrina judicandum. Atqui ſi nullam eſſe eccleſiã dicamus ubi nullus eſt prorſus in cunctis doctrinæ Chriſtianæ dogmatibus nævus, reſellent nos Pauli Epiſtolæ Corinthiacis, et Galaticis Eccleſiis inſcriptæ, &c. Itaq; ubi non ſatis pura eſt Eccleſiã, Eccleſia tamen eſt in qua ſalvum manet fundamentum, ac multo magis ubi ritus Cœnæ Domini mutilus eſt, cœna tamen eſt, &c.*

o *Can. Neceſſ. of Separat. pag. 243, 244. 245.*

alloy, doe not much hurt the truth and ſoundneſſe of faith. The maine truths which concerne the very life and ſoule of Religion be [p] few, and the failings which may ſtand with the ſubſtance of Religion many. Let it aske a better wit and head then ever Mr *Dar.* (or your [q] ſelfe) had, to prove that there are halfe ſo many corruptions in the Religion profeſſed by the English-Anabaptiſts (adde if you pleaſe, the Separatiſts, Pelagians, Arrians) as are to be found in the English-Liturgie: It will not be hard to prove that errours muſt be [r] weighed, and not numbred; and that the errours of all theſe ſorts are in ſpecie much more dangerous and pernicious, though not ſo many. If you can prove any one errour in ſpecie hereticall, to be taught in thoſe Bookes, according to the true meaning and intent of the Bookes, then I will conſent unto you, that he which adminiſters in all things according unto them, is not a true Miniſter of Jeſus Chriſt: But if that cannot be done (and I preſume you will hardly be drawne to attempt it) in all your raging termes and reproachfull taunts caſt upon our worſhip, Church, and Miniſtery, you doe but foame out your owne ſhame. The true Miniſters of Chriſt may erre in many things, elſe it will hardly be found, that there is any true Miniſter: and therefore to prove a Miniſter to be a falſe Prophet, it ſufficeth not to ſay; he [s] erreth in many things; but wee muſt ſhew the errours for qualitie to be ſuch, as cannot be in a true or lawfull Prophet of the Lord

And here I would aske you this one Queſtion; Whether there was any true Miniſtery in the Chriſtian Churches, within the ſpace of the fourth, fift, or fixt ages after Chriſt. If not; what is then become of the promiſes of God made to the Churches of the New Teſtament? If yes; whether was not their courſe of adminiſtration polluted with as many, or more dangerous errours, than can truely be named in all the Bookes forementioned? And ſo expecting your reſolution of this one demand, I proceed to your third ground of Separation, drawne, as you ſay, from the Nonconformiſts Principles.

p *Vſher. de ſucceſſ. Eccl. cap.* 1.

q *Can Neceſſ. of Separat. pag.* 185.

r The communion of the Catholique Church is not broken by the varietie of rites, cuſtomes, laws, and faſhions, which many places and countries have different each from other, except they be repugnant to faith or good manners. *Auguſt. Epiſt.* 118 *ad Ianuar. Euſeb. hiſt. lib.* 5. *cap.* 26. *& lib.* 5. *c.* 23. *Socrat. lib.* 5. *ca.* 21.

s *Cypr. li.* 2. *Ep.* 3. If any of our predeceſſors either ignorantly or ſimply did not obſerve & keepe that which the Lord by his example and authoritie willed, his ſimplicitie may be pardoned by the goodneſſe of God. *Aug. Ep.* 48. This blemiſh in his moſt beautifull breaſt, hee covered with the teares of charitie, *Auguſt. de Baptiſ. l.* 4. *cap.* 5. *Ignoſci poteſt ſimpliciter erranti.*

CHAP.

CHAP. III.

SECT. I.

Can. Neceſſ. of Separat. p. 149, 150.

IF the publique Aſſemblies of England *have not the power of the cenſures, and excommunication, but ſtand under a government which came wholly and every part from the Devill, and Antichriſt, then is their condition naught, then are they falſe and Antichriſtian Churches. The reaſon is, becauſe this power is of abſolute neceſſitie for the Churches of Chriſt, an eſſentiall propertie thereof, and ſerve not onely for their well-being, but the being it ſelfe, for without this, there can be no coupling of the parts and members together. And ſo much* [t] *Dr* Ames *teſtifieth. Now the Aſſemblies of* England *were not gathered by any ſuch power, but in their firſt conſtitution wanted the ſame, and had this falſe power which is exerciſed at this day, as the Nonconformiſts doe acknowledge. Our arguments which we have uſed in this point, have been to this effect: Every true viſible Church hath a power immediately under Chriſt, to execute Church-government. But the publique Congregations of* England, *have not any ſuch power under Chriſt to execute Church-government. Therefore they are not true viſible Churches. What they will ſay to this I know not, but hitherto they have been ſilent, or anſwered to no purpoſe in the world. For it is uſually their manner to tell us, how the Churches in* Corinth, Pergamus, Thyatira, *&c. neglected to execute diſcipline, as though there were no difference betwixt omitting to adminiſter the ordinance, and the want wholly of it; yea, and to have an Antichriſtian and deviliſh in the roome of it.*

t De conſc. lib. 4. cap. 24. pag. 214.

ANSVVER.

YOu undertooke to prove the neceſſitie of Separation from the Nonconformiſts Principles: But here you reject their Principles with diſdaine, and build your reſponſive concluſions, as you call them, upon your own foundation, which you know doth not accord with their Principles.

The Nonconformiſts hold diſcipline neceſſary to the well-being of a Church, the ſafety of Religion, the preſervation of Gods

Gods ordinances from contempt. They compare it to the [u] wall of a Citie, hedge of a Vineyard, fence of a Garden, and bounds of an Orchard: but never said it to be of absolute [w] necessitie, that there could be no Citie, Vineyard, Garden, or Orchard without it. But this in your judgement is broken-stuffe, not worthy any answer. For where doe they read, say [x] you, in Scripture, that this power which Christ hath given to his Church, is compared to a wall, or hedge, &c. But rather it may be likened to the power of the body, which receiveth food, and thereby excrements are purged, and avoided, the want whereof were in nature prodigious, neither could the body possibly subsist and live. In the same page you take up Dr *Laiton* roundly after your manner, for saying, that the [y] want of an integrall part of the whole is no sufficient ground of Separation. He speakes, you say, as a man most ignorant of the nature of Church-power; for were he able truly to define it, he should see that it is of such necessitie as a people cannot constitute themselves in the right order of the Gospell without it, as we have before expressed. Expressed it may be, but not proved by Scripture or reason, drawne from Scripture. How palpably you abuse Dr *Ames* testimony is shewed before, and it makes as plainly against your reason as a thing can be spoken. But that is broken-stuffe which pleaseth you not, and he is ignorant that applauds not your dictates. To be taunted and reviled, is answer sufficient to be given to us simple poore ignorants, who know not truely to define what Church-power is. But whether this stuffe be broken, or the Nonconformists ignorant what Church-power is or no: this is evident, your inferences in this point are not correspondent to their Principles, nor can be deduced from them, as in the beginning you promised: And then upon what bottome doth this reason stand, or by what prop is it underset, but your own bare affirmation, which is much too weake to beare so great a weight. Whosoever meanes ([z] you say) to settle well the conscience, especially in a maine point of faith and Religion, ought necessarily to bring good proofes from Scripture, for

u *Bilson. perpet. ch. gov. ca.* 1. Since the Church of Christ is the house of God, the Citie of the living GOD, and the kingdome of his welbeloved Sonne: Shall we thinke that God is carefull for others, & careleſſe for his own? or that confusion ought to be lesse doubted and feared in heavenly than in earthly things.

w *Jewel Serm. on Josh.* 6. 1, 2, 3. Discipline is so needfull, that neither without it shall ye be able thoroughly to discomfort those that seeke to build up *Jericho*, &c.

x *Can. Necess. of Separat. pag.* 151.

y *Cypr. lib.* 1. *ep.* 10. *Concil. Carthag.* 3. *ca.* 35. *Gratian. decr. p.* 3. *dist.* 2. *cap.* 91, 96. *Bilson. Christ. subject. part.* 2. *pa.* 335. I do not mislike that malefactors of all kinds, not only drunkards, railers, perjurers, adulterers, usurers, and such like, but also theeves, robbers, ravishers, murderers, plagiaries, incendiaries, traytors and all other hainous offenders, when their lives be spared by Princes, should be driven to earnest and open repentance before they be received into the Church, or admitted to the divine mysteries: yea, rather I thinke it very needfull in a Christian Common-wealth, that God be pleased, and the Church preserved from all communion with these monstrous impieties, &c.

z *Can. Necess. of Separat. pag.* 210.

the things whereof he ſpeaketh. For otherwiſe men muſt give no truſt unto his words, or if they doe, it muſt be unadviſedly. And what thinke you then, if men upon your bare word, give credit unto this argument, is it not unadviſed? You bid [a] prove the contrary, if any man be able. But that is not to ground the conſcience upon Gods truth. If your aſſertion be not taught in holy Scripture, it is an unwritten tradition, an humane invention, a dreame of your owne, in your conceit, falſe worſhip, and flat Idolatry, though your oppoſites be able to ſay nothing againſt it but this, that it is not taught of God.

What the Nonconformiſts will ſay to this argument you know not, but hitherto they have ſaid nothing, or as good as nothing. It is well you ſay not both Propoſitions are theirs, as you doo in the former with as little truth, as if you had ſaid it here. But if you had peruſed their writings againſt Separation, as you have obſerved what ſharp words they let fall againſt the corruptions in our Church and Liturgie, you might have knowne, that they ſay ſomewhat, and ſomewhat to the purpoſe, not worthy your anſwer, but what can never be truly anſwered: Firſt, Diſcipline, they ſay, is taken two wayes. Firſt, Largely, for the whole order pertaining to the gathering and governing of a Church, the ordering of divine worſhip, and manner of men. And in this ſenſe, [b] Diſcipline is neither the matter nor forme of the Church, but an inſeparable propertie, and ſo there can be no Church without ſome Diſcipline. Secondly, It is taken ſtrictly, for the adminiſtration of the cenſures. In which ſenſe, it is not abſolutely neceſſary to the being, but to the well-being and ſafetie of the Church. Secondly, They anſwer that by divine right the power of the keyes is given to every compleat, Apoſtolicall Church, but the execution of this power may be wanting,

[a] *Bilſon difference, part. 1. pag. 10.* What we ſay without proofe, reject you without anſwer. If that rule may ſtand we need no further confutation of the reſt of your Apologie, for there (beſides taunts & termes) I ſee nothing.

[b] *Bilſon, perpet. Ch. govern. cap. 1. pag. 3.* Order and Diſcipline the very nurſe and mother of all peace and quietneſſe, as well in divine as in humane Societies, & aſſemblies, though it be not the life or ſpirit that quickneth the Church: yet doth it faſten and knit the members thereof, as joynts and ſinewes do the parts of our bodies. *Id. ca. 9.* The Goſpell muſt be preached, the Sacraments muſt be frequented, for which purpoſe ſome muſt be taken to the publique ſervice, and miniſtery of the Church, &c. Neither onely the lack of the Word and Sacraments, but the prophanation and abuſe of either, how greatly doth it endanger the ſtate and welfare of the whole Church of Chriſt? yea, the caſting of holy things to dogs, and of pearles before ſwine, how dreadfull a judgement doth it procure, as well to the conſenters as preſumers? A little Leaven ſowreth the whole maſſe: So that power to ſend Labourers into Gods harveſt, and to ſeparate prophane perſons for defiling the myſteries and aſſemblies of the faithfull, muſt be retained and uſed in the Church of Chriſt, unleſſe we will turne the houſe of God into a den of theeves, &c. Act. 2. 41, 42. 44, 45, 46, 47. & 11. 20, 21. 26. & 13. 43. 48. & 14. 1. 21, 22, 23.

either

either through their negligence, or becauſe they are hindred; as in *Sardis, Thyatira, Epheſus, &c.* And this is to the purpoſe, for the Queſtion is of the power to execute the Diſcipline of Chriſt, and not of the ſimple right to execute it. And in your opinion the execution of Diſcipline is abſolutely neceſſary to the being of the Church, without which it can neither be gathered, nor ſubſiſt. Take your owne compariſon, unleſſe the body doe both receive food, and purge out excrements, it is not poſſible it ſhould ſubſiſt and live. If therefore *Sardis, Pergamus, Thyatira, &c.* continued the true Churches of Chriſt, when the greater ſort would not, and the better could not purge out excrements, or all were groſſely negligent, it followeth that the execution of diſcipline or power to execute diſcipline, is not abſolutely neceſſary to the being of the Church. Thirdly, The Church of *England* wanteth not the diſcipline of Chriſt for ſubſtance either in reſpect of right or execution, though it be not adminiſtred as it ought. Theſe are the Anſwers which they give, and they are too heavie to be ſpurned away with ſcorne, when ever you ſhall try their weight.

Thus I might diſmiſſe your firſt band, as being put to flight already. But I will ſpend a little time to examine both propoſitions. And for the firſt it is to be noted, that the word *Church* (to let paſſe other ſignifications) is taken: Firſt, For the communitie of the faithfull few or many, two, three, or more, men or women, without guides or officers; for beleevers diſperſed and ſcattered by perſecution, ſpoyled of their guides, or ſuch as being newly called never had guides ſet over them, are yet the true Church of Chriſt. Secondly, The ſocietie of the faithfull, joyning together in the ordinances of worſhip under a lawfull Paſtour is a true Church, though defective in many officers and ordinances required to the perfection of the Church. Thirdly, A competent number of faithfull people joyned in ſocietie under lawfull Paſtours, Teachers, and Elders, to watch over, rule, feed and guide them in the waies of God, are a true and compleat conſtituted Church of Jeſus Chriſt.

The word *Diſcipline* alſo is uſed two wayes, as hath been ſaid; Firſt, In a larger ſenſe, as comprehending all order and behaviour concerning a Church in outward duties, and ſo (among the reſt) the daily planting and building by the calling

c *Bilſon. ibid. ca. 1.* The internall regiment that God hath by his Spirit and truth in the hearts of the faithfull, is the true kingdom of chriſt, cannot be varied, is not queſtioned in the Church of *England*. But there is a neceſſitie alſo of externall goverment, which reſpecteth the appointing of meete men, and repelling of unmeete, to be truſted with the heavenly treaſures of the Word and Sacraments. As alſo the good uſing and right dividing of ſo precious Iewells committed to their charge.

ling and offering of the Word by the Miniſters, and the hearing, receiving, and obeying by the people. As military diſcipline is put for the whole art or manner of ordering Souldiers. Secondly, In a more ſtrict ſignification it is the politicall guiding of the Church, and is exerciſed principally, if not onely in the [d] adminiſtration of Church cenſures; and this is that diſcipline which generally, all Eccleſiaſticall Writers ſpeake of. And this power likewiſe muſt be conſidered either in reſpect of right or the firſt act, as they call it, or in reſpect of execution and the ſecond act.

These diſtinctions thus plainly propounded, the anſwer to the Propoſition is diſtinctly this; First, If the word *Diſcipline* be taken in the largeſt acceptation, it is neceſſary to the Church, becauſe no Societie can be held or gathered without ſome order. Secondly, If it be taken in the ſtricteſt ſignification, it belongeth not to the Communitie of the faithfull few or many. For the power of governing the Church belongeth to them primarily and in reſpect of uſe and execution, to [e] whom Chriſt hath communicated it. But Chriſt hath not given this power to the faithfull, few or more, but to his officers, whom he hath appointed to feed and governe his folke. Thirdly, If a ſocietie enjoy but one Paſtour or Teacher for the time, the power of government doth not belong unto him. For Chriſt hath not committed this power unto one but unto many. The power of [f] preaching and adminiſtration of the Sacraments is given to one, and may be executed by him alone: But the power of guiding or governing is given to the Colledge Eccleſiaſticall, or company of Governours, and muſt not be executed by any others. And if one alone may not challenge that which is committed unto a ſocietie, it is not for one Paſtour to excommunicate his people. And hence it followes neceſſarily, that diſcipline or power of governing or diſpencing the keyes, is not abſolutely neceſſary to the being of the Church. For if there may be a true Chriſtian Church without Paſtours or Teachers, but not [g] power

[d] *Henry Ainſw.* firſt anſwer, &c. *pag.* 30. Whereupon Chriſt pronounced a bleſſing, and annexed promiſes, not for himſelfe, but (as you grant for his ſucceſſours alſo, as I defend) for the other Apoſtles alſo. *Ibid.* Set you down by the ſcriptures, what is meãt by *keyes*, and I will ſhew you by Scriptures alſo, that the 12 Apoſtles had equall power in uſing them.

[e] *Bilſ. Chriſt. Subject. part.* 2. *p.* 361. The Prieſt hath his Commiſſion as a ſervant to call for ſubjection and obedience, not unto himſelfe, but unto his Lord and Maſter that ſent him, &c. who muſt preach himſelf, the ſervant of meaner men than Princes, and make himſelfe the ſervant of all men, if he note wel the words of his Commiſſion, &c.

[f] A diſpute *part.* 3. *c.* 8. *p.* 188. We muſt diſtinguiſh a twofold power of the keyes; the one *Concionalis*, the other *Judicialis*. The former is proper for Paſtours alone, whoſe vocation it is by the preaching and publiſhing of Gods Word, to ſhut and open the Kingdome of heaven. The keyes of externall diſcipline belongeth to the whole Conſiſtory. *Trelcat. inſtit. Theol. lib.* 2. *pag.* 287.

[g] *Pareus in* 1 *Cor.* 5. *de Excom. Eorum quæ conveniunt Presbyteris, vi ordinis ſui Presbyterialis, duo ſunt genera: Alia enim immediatè conveniunt ſingulis perſonaliter: alia vero immediatè conveniunt, non quidem ſingulis perſonaliter, ſed conjunctis collegialiter ſive Presbyterio. Forb. Irenic. lib.* 2. *cap.* 10. *prop.* 132. *pag.* 191. *de prohibitis ordinantibus.*

of

of the keyes or Eccleſiaſticall government, then the power of government is not abſolutely neceſſary to the being of a Church. And if the Presbytery be the onely executioners of the cenſuring diſcipline, then if the Church may be without a Presbytery, it may want the diſcipline in reſpect of execution. For where the Officer is wanting, there the office alſo is wanting as touching the execution thereof. If all the Officers of diſcipline ſhould dye at once, or the Church ſhould want her officers; the faithfull have not power of diſcipline either originally or actually, either to conveigh it virtually or formally to her Miniſters, whom ſhee might chuſe, or to execute it her ſelfe. But the faithfull doe remaine a Church, when her officers are [h] diſperſed by perſecution, taken away by death, be wanting through her negligence, or ſome other way. In your own way and conſtitution, the Church may be without both Paſtour and Teacher, and that for a long time, till fit men may be choſen unto that office; in all which time it muſt want the adminiſtration of the Sacraments, and execution of diſcipline.

We have not learned, that every Chriſtian is a King and a Prince, to rule with [i] Chriſt by open rebuke, if no other doe rebuke in ſeaſon, or by debarring them from communion and fellowſhip of the Church; whom he judgeth or cenſureth worthy to be caſt out, as men out of covenant. For if all that are made of Chriſt by communion with him Kings & Prieſts unto God, ſhould be made Kings and Prieſts unto God in order politicall to rule and governe his Church, then power to governe ſhould be given to every ſingular perſon, not to the communitie alone, to women and children no leſſe than unto men. The life and being of a Church ſtandeth in the very knitting of the faithfull unto Chriſt: for it is Chriſt that giveth ſalvation to the body: And if union give it the forme of a Church, it muſt neceſſarily be a Church before it practice this diſcipline, becauſe it hath no place but in an united body or Congregation. Thoſe three thouſand ſoules that were gained at one proſperous [k] Sermon of *Peter*, were the Church of God, when they received the Word with gladneſſe, and were baptized, before any power of Government was given unto or eſtabliſhed among them. The like is of the [l] Church, or Congregation of *Samaria*.

Fourthly, Of right the communicated power of govern-

h *Bilſon. perp. gover. cap.* 10. It is not to be doubted, that in the Apoſtles times every citie where the Goſpell was received, had many Prophets Paſtours and Teachers, not only travelling to and fro, to exhort and confirme the brethren, but abiding & perſiſting in the ſame, all laboring to encreaſe the number of the Church, &c.

i *Bilſon. perper. gover. cap.* 3. Externall Regiment is no part of Chriſts Kingdome, which is proper to his perſon, and by many degrees excelleth all other governments, for the divine force and grace, that are eminent in the ſpirituall fruits and effects of his Kingdome.

k Act. 2. 38. 41, 42, 44, 45, 46, 47.

l Act. 8. 5, 6. 12. & 9. 31.

ment belongeth to every compleat Societie, or rather to every Eccleſiaſticall colledge or aſſembly, ſet apart by Chriſt for the guidance of his people: but the execution of that power may be hindred through [m] ignorance, negligence, unjuſt uſurpation, or the like. The right of government in Chriſts name belongeth unto them, becauſe it flowes from the ordinance and conſtitution of Chriſt, as a proper adjunct which cannot be ſeparated from the ſubject. But the action it ſelfe of government may be [n] hindred divers wayes, when the being of the Church is not deſtroyed. The Paſtours and Teachers may be ignorant of their priviledges, and ſo give away that which of right belongeth unto them; or they may be negligent in the execution of their office, and not heedfully attend to the Miniſtery committed unto them. The greater part may prevaile againſt the better, or ſome few may uſurpe into their owne hands the power which belongeth unto the Societie, which being once gained cannot eaſily be regained or redeemed, in which caſes the lawfull action of government is hindred, when yet the Church remaineth the true Church of Chriſt. Thus it hath been with the [o] Church of God in all ages, ever ſince there was a Church upon the face of the earth. And from this fountaine have ſprung the errors, abuſes and corruptions, which have prevailed in the Church of God. For if [p] diſorders get head, of neceſſitie the action of government is ſome way hindred or neglected.

Now to your Aſſumption. Firſt, Every particular [q] Societie of beleevers in the Church of *England*, or ſingular Paſtour of this or that Congregation hath not the power of government, neither doth it of right or by divine gift belong unto the communitie of the faithfull, or one ſingular Paſtour. Secondly, The power of Government as it conſiſteth in diſcerning betwixt the precious and the vile, admoniſhing the inordinate, and excommunicating the obſtinate, is conſidered either in reſpect of the ſubſtance, parts and duties thereof, or in reſpect of the ordering and adminiſtration by ſuch perſons, and in ſuch a courſe. This diſtinction muſt be granted or elſe all the Churches which adminiſter diſcipline amiſſe in any circumſtance at any time, muſt be charged to have no diſcipline at all; and they that commit the adminiſtration of diſcipline to perſons in mens opinion not deſigned by Chriſt, not to have the diſcipline of Chriſt for ſubſtance: For example, they

m *Zanc. de oper. redempt. in 4. præcep. de diſcipl. Eccleſ.* If it be a ſmall Church, and not conſiſting of many learned and skilful men, excommunication ought not to be done, except the neighbour churches be asked counſell of.

n *A diſput. part. 3. c. 8. p. 189.* When we teach that the Paſtour or Paſtours of every particular Church or congregation, with the Elders of the ſame, being met together have power to bind and looſe: we underſtand this onely of ſuch places, wherein a competent number of underſtanding and qualified men, may be had to make up an Elderſhip.

o *Ambroſ. in 1 Cor. cap. 5.* The Apoſtle decreed that by the conſent and in the preſence of all men, hee ſhould be caſt out of the Church, &c.

p *Hieron. ad Heliodor. in Id. ad Rep. arium adverſ. Vigilantium.*

q *Auguſt. contr. ep. Parm. lib. 3. c. 2.*

they that commit the execution of discipline to the Presbytery or Classis, have not the discipline of Christ, in the judgement of the Separation, because Christ (as they say) hath committed it to the communitie or body of the Societie. And they that commit the power of government to the [r] people or communitie joyntly with the Elders, in the judgement of reformed Churches, have not the discipline of Christ, because he hath committed it to the Presbytery. And every act of government may be excepted against as a nullity, because in some circumstance or other the order prescribed by Christ is not fully observed. This then considered, the Church of *England* is not without the [s] discipline of Christ for substance, whether the word be taken largely or strictly, whether we respect right or execution; but the outward forme and ordering of the discipline is not in all things according to the Word of God. If by divine right the power of government belongeth, either to the societie of Church-governours, or the communitie of the faithfull, it belongeth also to the Pastours, Teachers, Elders, Assemblies among us. As for the execution of discipline largely taken, all men know the Word is truely preached, and the Sacraments are duely and rightly [t] administred: and in what societie soever God is truely worshipped, of necessitie the discipline of Christ is in some sort observed. If we speake of discipline more strictly, all men know the Church of *England* by doctrine professeth, by Law hath established, and daily practiseth for substance, the execution of the very discipline of Christ. The ordering and administration of the censures as it is in the Church of *England*, is faultie and corrupt, and how the godly have laboured, according to their places, the redresse of that evill, is not unknowne to the world in part. But the want of due execution of discipline or disordered administration thereof, doth not argue the Church to want discipline, but the due ordering of discipline, nor to be no Church, but to be defective and much out of order.

In the Church of the *Jewes* in the old Testament there was many times great neglect of discipline and abuse thereof. In

[r] *Chrysost. in Matth. Hom.* 83. No small vengeance hangeth over your heads, if you suffer any hainous offender to be partaker of this Table.

[s] If any Prince would be baptized or approach to the Lords Table, with manifest shew of unbeliefe or irrepentance, the Minister is boũd freely to speak, and rather to lay downe his life at the Princes feet, then to let the King of Kings be provoked, the mysteries defiled, his own soule and the Princes endangered, for lacke of often and earnest admonition.

[t] *Bilson Christian subj. part* 2. *p.* 302. If you meane they may not minister the Sacraments unto Princes, without faith & repentance which God requireth of men that shall be baptized, or have accesse to his Table, we grant they must rather hazzard their lives than baptize Princes which beleeve not, or distribute the Lords mysteries to them that repent not *Bilson Christ. subj. part* 3 *p.* 2. *& part.* 3. *p.* 248. If the Prince will not submit himselfe to the rules and precepts of Christ, but wilfully maintaine heresie & open impurity, the Bishops are without flattery to reprove and admonish the Prince of the danger that is imminent from God, and if he persist, they must cease to communicate with him in divine prayer and mysteries, *Bilson. Ch. sub. part.* 3. *pag.* 63, 64, 74. u Jer. 20. 1, 2, 3. & 29. 26, 27, Mat. 10, 17, Iude v. 4. 7. 8. 10.

the

the Churches of the New Teſtament, as in *Corinth*, *Galatia*, the Churches to which *James* and *Jude* wrote, and *Rome*, the execution of diſcipline could not take place, or was much neglected. *Diotrephes* uſurped over the Church, and corrupted the diſcipline, when the Church continued the true Church of Chriſt, and the faithfull abode in that ſocietie; This inſtance Dr *Ames* truely alledged, to ſhew that the reprovers of abuſes doe not lay the foundation of ſchiſme or ſeparation from the Church, which [x] you doe well to ſpurne at, becauſe you know not how to remove it. For what if you doe not reade that *Diotrephes* was an unlawfull and Antichriſtian Miniſter? you reade that he uſurped over the faithfull, hindred the due execution of Church-cenſures, abuſed excommunication, prated againſt the Brethren, and practiſed a falſe government. And if the want of diſcipline or neglect of due execution, prove a Church to be no Church, the faithfull in that ſocietie were bound to ſeparate. If the Church had not the power of government at this time, (if we may beleeve you or receive your poſition) they were no church: if they had power in their hands, and ſuffered it to be abuſed, their ſinne was the greater. And if you take a view of your dealings in this or other particulars, vilifying what you are not able to confute, and wreſting mens words contrary to their plaine meaning, if your paper bluſh not, I can hardly thinke but your conſcience will ſmite.

[x] *Can. Neceſſ. of Separat. pag.* 163.

Sect. II.

Can. Neceſſ. of Separat. pag. 154. [y] *Syons plea.* 111.

IF the Church of England *hath not Chriſts keyes, ſhee is not his, ſaith* Mr D. *But the Church of* England *hath not Chriſts keyes, ſaith* Mr Brightman *and* [y] *others. Therefore ſhee is not his houſe, and conſequently to be ſeparated from.*

Answer.

YOur former reaſons out of Mr *D.* I paſſe over, becauſe they have been anſwered already, and are here thruſt in to no purpoſe, but onely to cover the inſufficiency of your reply. His anſwer was, the want of diſcipline, though an integrall part, is no ſufficient ground of ſeparation. This [z] you offer not to diſprove by any ſubſtantiall reaſon, but with rai-

[z] *Can. Neceſſ. of Separat. p.* 152, 153.

ling

ling and reproach to disgrace, wherein whether you more wound your own conscience, or hurt your adversary, be judge your selfe. [a] You say truely, *It is a Christian part not to render rebuke for rebuke, and a thousand times better were it, to sustaine even a legion of reproaches, than for a man by turning (though but one) to give cause of suspition, that evill hath got some part of conquest over him.* But if you looke into your own writings, you shall finde them stuffed with insolent boasting, scornfull taunts and reproaches, unbeseeming your place, person, and a good cause. I dare say, all the Nonconformists that ever wrote in the cause of discipline, never went in practise so much against their Principles, as you in this one particular, goe against your profession in the foresaid passage, and a good conscience.

[a] *Can. Neces. of Separat. pag. 212.* 1 Pet. 3. 9. Rom. 13. 21.

The matter in hand betwixt you and Mr *D.* is the absolute necessitie of Church-discipline to the being of a Church; To what end then doe you bring, *That the Book of common-prayer used in the Assemblies of* England, *is an infectious Liturgie, Romish-stuffe, a devised service, raked out of three Romish Channells? That the Ministery of the Church of* England *is unlawfull and Antichristian! That the Ministery, worship, and government of* England *are corruptions!* Doth this make ought to confirme your position, or weaken the answer which was truely given? But some thing must be said, whether to or besides the purpose, it matters not.

Another stratageme [b] you put in practice in the same place, not very commendable. You would seeme to confute the *D.* out of himselfe. *What say you, if it appeare that Mr D. arguments, doe lead rather to separation, and that he speaketh one thing, and practiseth another; would not this be a strange sight, especially, to himselfe? Now whether this be so, we will here try by some reasons in his owne moode and figure.* But though the moode and figure be his, the reasons be your owne, and not his, and the conclusions unjustly drawne from the Premises, as the *D.* answered, and we have shewed before. Perhaps in warre stratagems may be of use, but in the cause of God such cunning devices are dangerous symptoms. This I note, to entreat your serious reexamination of what you have done: and now I come to the argument here propounded, whereunto I make answer as you relate it, for I have not the *D.* Booke to search out what he hath written.

[b] *Can. Neces. of separ. pag. 153.*

The power of the keyes is twofold, *Concionalis & Judicialis*, as it is usually called. The first consists in the preaching of the Gospell, wherein the kingdome of heaven is opened to the penitent, finnes remitted, life promised, and heaven shut to the obstinate: which is the sword and the scepter of Christ, whereby he saveth his people, and conquereth his enemies, beateth downe every strong hold, peireeth to the division of soule and spirit, and of the joynts and marrow, and judgeth the very cogitations and thoughts of the heart. These effects Christ executeth by his Word, even when it is not assisted by the [c] discipline spoken of. Now if it be rightly understood, the Church of God cannot be without this key. For the Church is gathered by the Word, and is a company or societie which hath received the Word in profession at least, and doth possesse it, and amongst whom it dwelleth. The Judiciall power of the [d] keyes is the power of government, which consisteth principally in the right ordering and dispensation of Church censures, and so of the manners and necessities of all men: which agreeth not to any one member, nor to the communitie of the faithfull, nor to any one singular governour, but to the Ecclesiasticall Senate, yet with due respect had to the communitie of the faithfull. In the first sense, the Church of *England* hath the power of the keyes, [e] not so much as is to be desired, but in an eminent sort; and that with Gods blessing upon the labour of his servants, if any other Church under Heaven. In the second signification, the power of the keyes for substance is in our Church, but the manner of ordering and administration of them is corrupt and faultie. But this power of the keyes is not of absolute necessitie to the being of the Church, but to the well-being onely. Here is a fit place to answer your Question: Whether to hide from the people the knowledge of all the maine truths, which concerne the outward regiment of Christs visible church, make a false Prophet.

2 Cor. 1. 21.
2 Cor. 10. 4.
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Rom. 1. 16.

c To excommunicate is to remove the wicked & irrepentant from participation of the Lords Supper: least by sacrilegious presuming to violate that Table, the ungodly should condemne themselves, and defile others. *Bilson perpet. gov. cap. 9.*

d Excommunication is a meere spirituall punishment, & reacheth no further by Gods word than to take from offenders the remission of their finnes, by wanting the Word and Sacraments, untill they repent. *Bilson. Christian. part 3. pag. 52.*

e *Cyp. lib. 1. epist. 3.* I hardly perswade the people, yea, I am forced to wrest it from them, before they will suffer such to be admitted. *Bilson perpet. gov. c. 9.* Great reason had those godly Fathers to see the whole Church satisfied, before they released the sentence of excommunication, &c. and so doing they shewed not what right the multitude had to sit Judges with the Bishop, but what care themselves had to remove from the people all occasions of stumbling.

Id. pag. 113. If you take Excommunication for removing the unruly from the civill societie of the faithfull, untill they conforme themselves unto a more Christian course of life, I am not altogether averse, that the whole Church should concurre in that action, &c. See *August. contr. Par, Ep. 1, l. 2. ca. 1; Can. Stay, Sect. 12. pag. 123.*

It

It would be knowne what you call maine truths, which concerne the outward regiment of Christs visible Church. The power of government is proper and communicated: Proper, that which Christ hath reserved peculiar to himselfe, and is executed according to his infinite wisdome, by the secret hand of his divine power, and the effectuall worke of his holy Spirit, making the word of exhortation and reproofe, comfort and instruction, to some the savour of life unto life; whence followeth effectuall answering to their calling, rejoycing, comfort, and growing up to perfection. Not to mention further, how he succoureth the godly, bestoweth some gifts, (though not such as accompany Salvation) upon the wicked; bridleth, curbeth and confoundeth his enemies. His communicated Government is that which being limited within the compasse of certaine Lawes and Canons of his holy Word; he hath committed to be exercised and executed in and by Societies, according to his appointment. The chiefe and principall meanes Christ useth here, is the preaching of his Word, whereby he saveth his people, and conquereth his enemies. The discipline is as a Chariot for the Word to ride upon, and to keepe other ordinances from contempt; but it is not the most ordinary or mighty meanes of Christs government or administration of his Kingdome.

These things being thus, The Ministers of the Gospell are to teach the people the maine grounds and chiefe heads of Christian Religion, even all things necessary to salvation in respect of faith and manners, otherwise they stand guilty of the bloud of soules. They are to teach them also what the Lord hath instituted for the well-ordering of his house, but in season, order, and as they are able to beare it. It is not for men to set up the roofe, before they have laid the foundation. Experience for many yeares hath taught us, that divers who have much busied themselves in the doctrine of Church-government, have been unable to make [f] use of that which they have

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learned from others. If I should bring your selfe for instance, who have received many good truths from the writings of the Nonconformists, but miserably pervert them to your owne hurt, the disturbance of Gods Church, scandall of the Gospel, and the strengthning of such as are turned aside into dangerous errours; I should not much misse the marke, and you have more cause to take heed than to be offended. Also godly men, who follow the truth in love, may be of different minds in these things, and for men to hide that from the people, whereof they are not perswaded that it is the truth of God, is not the note of a false Prophet.

Moreover, Those things which you call maine truths, concerning the externall government of Christs visible Church, may justly be questioned, whether they be truths at all. If I may conjecture by your writings, the maine truths you intend are such as these; That power of Church-government is absolutely necessary to the being of a Church; That all stinted or set-formes of prayer or Liturgie, are forged or devised worship; That there is no lawfull Minister, who is not chosen, called, or ordained by that particular Congregation, where he is to administer; That the Minister of one congregation may performe no ministeriall act in another; That the power of Government is in the communitie of the faithfull, and from them derived unto the Pastours, Teachers, or Elders, &c. These and the like are the maine truths in your esteeme, which I conceive have no boteoming in the holy Scripture. And if the Nonconformists, or some other, should aske of you this Question, whether to teach such points as maine truths necessary to salvation, and to condemne all Churches who conforme not to your platforme, as false and Antichristian, and their worship as false and idolatrous; and whether to wrest and abuse Scriptures, and pervert Authors to that purpose, make you not a false Prophet, consider advisedly what ound and satisfying answer you could returne.

Sect. III.

Can. Eccl. of Scotl. p. 159, 160.

Before we proceed to another point, we may here frame this argument; If the professors of the Gospell in England, *have not among them a true Church-government, but are under that which came from the great Antichrist, then are they bound to set up the ordinance*

ordinance of God, and practice it, notwithstanding the Magistrate doe forbid the said practice. But the professors of the Gospell in England, have not among them a true Church-government, but are under, &c. Therefore they are bound to set up the ordinance of God and to practice it, notwithstanding the Magistrate doth forbid the said practice. These are both their owne positions, and so soundly proved, that no man living is able to answere them.

ANSWER.

IF your meaning be as the ordinary signification of the words import, it is not to the purpose; for it is one thing in our owne persons to practise according to the ordinance of Christ, another, to separate from that societie, which doth not practice in all things according to the institution of our Saviour. But you give cause to thinke, that by these words (erecting this power, and exercising the same among them) you meane, that they are to separate and draw themselves into such a societie, where they may exercise that power. For thus you write; *I doe not meane, that any private person should meddle with the affaires of the Realme, but that every one in his owne person, doe place himselfe about the throne of God, leaving the abuses of the publique State, to be reformed by such as have a calling thereto.* And if this be your minde in that clause, you greatly wrong the Nonconformists, and reformed Churches, in charging them with this position. For it is their direct assertion to the contrary, that for want of orderly administration of discipline, Christians are not to separate from the true and sound Churches of Jesus Christ. Your phrase likewise of placing themselves about the throne of God, is in no sort approved of them, or of the truth it selfe: As if none were placed about the throne of God, or God did not graciously vouchsafe his presence unto, or reigne over any assembly, wherein discipline is not rightly and orderly in all points administred. *Can. Necess. of Separat. pag. 155.*

But here it must be noted, that the power of government must be considered, either in respect of the substance of it, or the orderly manner of administration, as was said before. And a thing or office is called Antichristian in two respects. First, as whatsoever is not of Christ is Antichristian; in which sense, they of the Separation call all stinted Liturgies Anti-

christian. Secondly, as that which is derived from the authoritie and headship of the great Antichrist of Rome, and dependeth upon him as his owne institution, is Antichristian. And to apply these things to the purpose, if we take the word *Antichristian*, in the first signification, the true Church of God may be under Antichristian government, in respect of the manner of dispensation of the censures, that is, the dispensation of the censures may be committed to such persons as are not instituted, approved, and set apart of Christ for that purpose, and in such manner. As if it be committed to an usurped power over the Brethren, or to some few of many, or to such as be ignorant, prophane, or the like.

It is true, the light hath no fellowship with darknesse, nor truth with falshood: but in this life light in men is mixed with darknesse, and the best Christians infected with errours of Antichristianisme. In many of the Martyrs of Jesus Christ, both before & since the revelation of Antichrist, their knowledge was mingled with more darknesse, and their Christianitie with more antichristianisme, if you will so call it, than can be found in our Church and Ministery. It is true, the faithfull must labour every one in his place to bring in the ordinances of God, and reforme abuses; but if they cannot prevaile, they must not cut themselves off from the body, and excommunicate the societie. For if the Church may want, yea, neglect the use of the Sacraments for a time, and yet continue the true Church of God, then it may want the orderly use of discipline in respect of the officers, by whom, and the manner how it should be duely exercised. For the politicall guiding of a Church by the censuring discipline, is not to be compared to the want & neglect of the Seales. If the Church shall thinke good to keepe in a member, which some private man judgeth worthy to be excommunicated, must he cut off himselfe, or cast out the offender contrary to the order. If the Power of government be exercised by the whole body of the Societie, which I conceive to belong onely to the Colledge Ecclesiasticall, must I needs separate from them as no Church of Christ?

Affirmative precepts binde perpetually, but not to all times; to disposition and readinesse alwayes, but to practice, onely, when time, place, and opportunitie occurreth. For example, a man is ever obliged to thinke the truth, if he know it, but not

Ios. 5. 7. 9. See Pen. annot. g Hieron. in Tit. 2. Amb. in 1 Tim. 5. Bilf. perpet. c. 11. Gratian. Decret. cap. 15. qu. 7. ca. 2. 5, 6, 7. Concil. Turon. 2. c. 7. Nic. Abbas, Panor. in decret. Gregor. 9. de consuetud. cap. 4. Olim presbyteri in communi regebant ecclesiã, & ordinabant Sacerdotes. Cypr. epist. 6. or lib. 3. epist. 10. & lib. 1. epist. 9. Concil. Carthag. 4. ca. 23. Tho. 1, 2æ. qu. 71. art. 5. ad tertium. Bonav. in 1 sent. dist. 48. art. 2. qu. 1. in resol. Scot. in 3 sent. dist. 9. qu. unica n. 4.

not either to professe or speake the truth at all times. Of affirmative duties, some are absolutely necessary in men of age and discretion, without which there can be no salvation, as beliefe in Christ, and repentance from dead works. Others are necessary when God giveth [h] opportunitie, and calleth a man forth thereunto; as profession of the faith, by joyning our selves to the Church of God, and partaking of the Sacraments. Others oblige in a time free, which doe not oblige in a time not free, as when urgent necessitie, the circumstance of time and place, the state and condition of things doe restraine and keepe backe. As the exercise of Ecclesiasticall discipline against open obstinate offenders, is an affirmative dutie, imposed by divine law upon the Governours of the Church, or (as you say) upon the whole Societie. But it lyeth not upon this or that particular member to doe it, or separate, when others be remisse, and either be not perswaded of, or doe neglect their dutie, and will not be drawne unto it. They be not of the lowest ranke who thinke it may and ought to be forborne, when it cannot be used without open and unavoidable schisme. When a doctrinall errour of lesse importance and small evill consequence prevaileth in a Church, by publique authoritie, it is not the dutie of a private Teacher publiquely to strive against it, to manifest & apparent schismes, but rather in a milde and peaceable manner to cure them, and peaceably to tolerate some things, when the good of Gods Church doth call for and require it. Who doth not calmely and peaceably moderate that which he thinketh, but is readie incontinent to contentions, dissentions, and scandals, although he have not an hereticall sense, most certainly he hath an hereticall minde. And though the [i] Government of the Church dependeth upon the ordinance of God, yet it is not for every particular and private man to set up that order in societies, professing the faith publiquely and established by Law, against the mind and pleasure of the Christian Magistrate. And this the Nonconformists doe both teach and practice, and therefore they have humbly sued for reformation, but never either practised or approved your separation. That which you cite out of the Harmony of confessions, as if the reformed Churches did allow or teach what you practice, I will set downe, and leave it

h Neither doe I know what warrant any ordinary Minister hath by Gods word in such a case, so to draw any such Church or people to his private ministry, that therby they should hazzard their outward state & quiet in the Commonwealth where they live, when in some cōpetent measure, they may publikely with the grace and the favour of the Magistrate, injoy the ordinarie means of their salvation. *Vnreasona. &c. pag. 61.*

Aug. epist. contr. Parm. lib. 3. cap. 2. Beza contr. Eras. de Excom.

Feild of the Chh. lib. 1. cap. 17.

Eccl. Lugdun. lib. de tenenda verit. script: post medium in Biblioth. patr. tom. 4. par. 2. edit. 4.

i The Apostle never erected & planted publike Churches and Ministers in the face of the Magistrate, whether they would or no, or in despite of them. But such in respect of the eye of the Magistrate, were as private as might be. *Vnreasonablenesse of Separat. pag. 59.*

to every man to judge of your fidelitie. The Church [k] *Gallican* faith thus; *Credimus igitur nemini licere, sese cœtibus subducere, & in seipso acquiescere, sed potius omnibus simul tuendam & conservandam esse Ecclesiæ unitatem, sese communi institutioni & jugo Christi subijciendo, ubicunq; Deus veram illam disciplinam Ecclesiasticam constituerit, etiamsi Magistratuum edicta reclament, à quo ordine quicunque seipsos sejungunt, ordinationi Dei resistant. Psal. 5. & 42. Ephes. 4. 11. Act. 4. 19. & 5. 29. Heb. 10. 25.* And the [l] *Belgick* thus; *Credimus quod cum sacer hic cœtus & congregatio, sit eorum qui servari debent, & salus nulla sit extra eam; neminem (cujuscunq; dignitatis aut nominis is fuerit) sese ab ea subducere aut segregari debere, ut sua tantum consuetudine contentus solus, ac separatim vivat. Sed contra omnes ac singulos teneri huic cœtui se adjungere, & Ecclesiæ unitatem sollicitè conservare, seq; illius tum doctrinæ tum disciplinæ subjicere, collum deniq; Christi jugo sponte submittere, & tanquam communia ejusdem corporis membra ædificationi fratrum inservire, prout Deus unicuiq; sua dona fuerit largitus. Porro ut hæc melius observentur, omnium fidelium partes sunt, sese juxta Dei verbum ab eis omnibus disjungere, qui sunt extra ecclesiam constituti: huicq; fidelium cœtui ac congregationi; sese adjungere, ubicunq; illam Deus constituerit: etsi id contraria principum vel Magistratuum edicta prohibeant, indicta etiam in eos capitis & mortis corporeæ pœnâ, qui id fecerint. Quicunq; igitur à vera illa Ecclesia recedunt, aut sese illi aggregare recusant, apertè Dei mandato repugnant.* Thus the Conclusion.

k *Gallic. confess. art. 26.* None but Princes can give freedome and protectiō to these spirituall functions and actions. *Bilson. Christian part 2. pag. 309.*

l *Belgic. confess. art. 28.* Without the helpe of Princes, though the faith and Canons of Christs Church may bee privately professed and observed of such as be willing, yet can they not be generally planted, or setled in any kingdome, nor urged by publique Lawes & externall punishments on such as refuse, but by their cōsents that beare the sword. *Bilson. ibid. pag. 327. Id. part 3. pag. 296.* If you will have the assistance of the Magistrates sword to settle the truth and prohibites errour, and by wholesome punishments to prevent the disorder of all degrees, that authoritie lieth onely in the Prince.

CHAP.

CHAP. IV.

SECT. I.

ALL true visible Churches gathered and planted according to Gods Word, consisted in their constitution of Saints onely: But the Churches of England *after Popery were not so constituted. For the greatest number of them were prophane people, even mockers and contemners of Religion, as Atheists, Idolaters, Sorcerers, Blasphemers, and all sorts of miscreants and wicked livers. Therefore the Churches of* England *are not true visible Churches. There is never a part of this argument they can deny, unlesse they will let fall their owne principles. For the Assumption I make no question, but it will passe without exception, and none of them will have the face to oppose it, considering how generally the thing hath been affirmed, and still is upon all occasions both in word and writing. Now that the proposition may appeare as true also, I will prove the same; first, by Scriptures; secondly, by reason; thirdly, by the testimonies of the learned.* Can. Necess. of Separat. pag. 173.

ANSWER.

IF both parts of this Argument be Nonconformists principles, why doe you labour to prove the proposition true, more than the assumption? If it had been a confessed principle, why doe you not fight against them with their own weapons, as you pretend to doe throughout your Booke. He is very dull, that doth not smell somewhat herein. But if it so please you, The proposition is the Nonconformists, and it is not. For if this be the meaning thereof, That all true Churches should consist of visible Saints, not onely in their first gathering, planting, and constitution, but also in their after continuance and propagations, the Nonconformists doe acknowledge it; for when sinne and wickednesse springeth or groweth in the Church, the ordinance of God is violated. But if this be the meaning; That the societie which consisteth not of Saints onely, is not the true Church of Jesus Christ, that the Nonconformists utterly deny. Also it is one thing to

say, The [m] Church is not planted and gathered in all things according to Gods Word; another to say it is no Church at all, which is not planted and gathered in all things agreeable to the Word of God. If then the meaning of the proposition be this; That all true Churches planted and gathered according to Gods Word, consisted of Saints onely, because the ordinance of God is violated, and his house polluted, where notorious offenders are received or tolerated; the Nonconformists will acknowledge it: But if you understand it thus, That it is no true Church at all, which consisteth not of Saints onely, because it is not gathered, planted, constituted, reformed in all things agreeable to the Word of God; they never received it. If you could not discerne this in their writings, you were very blinde and partiall. If you did discerne it and yet would passe it over, that you might with some colour traduce them as going contrary to their owne principles, or beguile others with an æquivocation, where was your sincerity? The Nonconformists will not deny, but some things in the gathering and planting, or rather the reforming and government of the Church of *England* was and is done amisse, not agreeable to the Word of God, which they heartily desire and labour might be reformed; but for things done amisse, they dare not condemne the Church, deny the grace of God, separate from her communion, or approve them that doe it. It may be questioned also, whether you dare not put a tricke upon your Reader in the phrase, gathered and planted, as if a church in continuance might consist of such as are not Saints; but if it be not gathered of such onely at the first, it is no Church. If this be your close intendment, the proposition is farre from truth, the minde of the Nonconformists, and the matter in hand: for in the reformation a new Church was not planted, but a corrupt Church refined or purified. And thus I might passe over that which followeth in your next Section, because every man may easily perceive it reacheth not to the point in hand, but that you should not complaine as if your reasons were neglected, I will follow you therein.

[m] *Hieron. Prefat. lib. 2. in Epist. ad Galat. Rursus facilitatis & superbiæ arguuntur Id. ad princ. Marcellæ. Epitaph. Difficile est in maledicâ civitate, non aliquâ sinistri rumoris fabulam contrahere. Id. in Prefat. in lib. Dydimini. Sp. Sa. Cum Babylone versarer, & purpuratæ meritricis essem colonus, &c.*

SECT. II.

Can. Necess. of Separat. pag. 174.

IF we take a strict view of all the Churches which the Lord hath constituted since the beginning of the world, it will appeare, that

as

or the orderly gathering and planting, the members of them were all holy and good. I here intend of visible and externall holinesse, and so farre as men may judge, and not of that which is within, and hid from us. For I doubt not, but in Gods sight the purest Congregation on earth, might consist at first of good and bad, and yet of men, every person to be judged truely faithfull and sanctified, untill any one by his wickednesse (outwardly committed) appeared otherwise. Not to speak of the Church of the Angels, which God created in heaven, and were all good and holy, till some by transgression fell away. Neither of it in Paradise, consisting of two persons, and both true beleevers. After the fall the constitution of the first Church, in the covenant of grace, was of good matters, and such was the Lords care to have the purity of it still preserved, that he thrust out Cain from the same, for the great wickednesse which he fell into. The Lord gave not Circumcision to Abraham, *the seale of the righteousnesse of faith, untill he left his Fathers house, and that idolatrous place wherein he had lived; which signifieth to us, that all men must necessarily come out of the world, and from worldly corruptions, or else they are uncapable to have a Church covenant in Christ, confirmed unto them of God. As for the visible Churches planted by the Apostles, it is evident, that in their collection, they consisted of such and none other, as were called by the Gospell, confessed their sinnes, beleeved, walked in the spirit, and separated themselves from the false state, in which they stood members before. Such a beginning had the Congregations in* Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, &c. *And who dares affirme, that there was one man or woman admitted a member at the constitution of any of these churches, which had been known to be an ill liver, and did not first manifest sound repentance thereof.*

Dr. Feild of the Church, p. 3, 4. &c.
2 Pet. 2. 4.
Iude 6.
Eccl. 7. 29.
Gen. 12. 1. & 17.
Rom. 4. 11.
Io. 15. 19.
2 Pet. 1. 4.
Psal. 45. 11.
Revel. 18. 4.
2 Cor. 6.

ANSWER.

WHen you speake of visible Churches, and visible and externall holinesse, so farre as men can judge, it is to small purpose to mention the Church of Angels in heaven. For the Church whereof you intreat, is a societie of men, holy in profession, and outward conformitie, but not evermore in truth, whereas the societie of Angels (if it be comprehended under the Church) is invisible and perfectly holy. I speake of them as they were by creation, and of as many as stood in

their integritie, who onely are to be understood by that title.

It is to as little purpose, to speake of the Church in Paradise in the state of innocency: For the Church understood in this present businesse, consists of men considered in the estate, which they now have promised by God being made man: or man fallen by sinne and restored by Christ, who tooke them by the hand and lifted them up. That is properly the Church, which was gathered after man fallen, and is restored in Christ, which as it is visible consisteth of good and bad, as you say. But the Church in the state of innocency, consisted of such onely as were created of God, perfectly holy, as befitted such creatures, untill by transgression they fell from their integritie. The state of the Church which we must enquire into, is that which God hath gathered, planted, constituted, preserved, continued and propagated since the fall of man.

After the Fall, God entred into Covenant with our first Parents, *Adam* and *Eve*, who received the promise, and were partakers of the good things promised. Their seed also was within the Covenant, untill they did discommon themselves; and so *Cain* and *Abel* as members of the visible Church offered Sacrifice: In phrase of Scripture therefore *Cain* was a Saint in profession, but whether he had given testimony of sound and true holinesse, so farre as man could judge, is more than can be proved. The Scripture saith plainly, *He was of that wicked one, and therefore slew his brother*. And if no man suddenly become desperately wicked, it is probable *Cain* had given no great signes of pietie in former times. Afterwards many and great corruptions came into the Church, when *the sonnes of God tooke unto them wives of the daughters of men, whom they would*: and it is strange to imagine all the members of the visible Church in those times to be visible Saints in conformitie, so farre as man can judge. The Church of God continued in the family of *Noah*, whereof *Cham* remained a member, after the sentence denounced against *Canaan*: In this Church therefore all visible members, were not visible Saints, so farre as man can judge. The world after the Deluge was replenished by the sonnes of *Noah*, and the Church of God was conserved in their families, perhaps in the family of *Cham*, and *Canaan* his youngest sonne, at least for a time. For it is probable that [n] *Melchizedek*, King of Salem, was some King of.

1 Joh. 3. 12. Iude 11 verse.

Gen. 6. 2. See *Rivet* in Gen. exercitat. 50.

Gen. 9. 24, 25. 2

Gen, 10. 1, 2, &c.

n Gen. 14. 18. Heb. 7. 6.

of *Canaan* in stock diverse from the Hebrewes, of the posterity of *Canaan*, who planted in those parts, whom God did preserve in the midst of an ungodly people. And the promise of God made to the posterity of *Shem*, and of *Abraham*, did not exclude all other families from communion of pietie and godlinesse. As therefore we may well think there were some others in the Land of *Canaan*, who did holily worship the true God. For so we mention *Melchisedech*, and *Hiram*, mentioned with *Abraham*, in that time a stranger in the Land, with whom they would not have conjoyned, if it is probable, if they had been grosse Idolaters, without all knowledge of the true Religion, *Melchisedech* King of *Salem* (not to expresse his holy carriage himself in the holy function of a Bishop, as one not altogether destitute of the true fear of God.

That the true Religion was maintained in the family of *Shem*, is sufficiently acknowledged by all sorts, but in that family it was greatly corrupted: for the Scripture reckoneth, that *Terah* the father of *Abraham*, and the father of *Nachor*, and *Abraham* himself before his calling served other Gods, *Iosh.* 24. 2.

The Church of God did spread in the family of *Abraham*, to whom God gave Circumcision, as the seale of the righteousnesse of faith: but the members thereof, were as well they that were bought with his money, as they that were borne in his house. For so we reade that God commanded, and *Abraham* took *Ismael* his sonne, and all that were borne in his house, and all that were bought with his money, that is, every man-childe among the men of *Abrahams* house, and circumcised the foreskin of their flesh. Not onely *Abraham* and his seede, but all that lawfully appertained unto him, and were in his power, did partake of the seale of the covenant, as such as formerly had been, or now were received into covenant. And by analogie we may gather, that not onely the children of believing parents, but of Infidels, if they come lawfully into the power and hand of Christians to be trained and brought up by them in the Christian faith, ought to be admitted unto Baptisme. Now in what sense, *Ismael* and some others in *Abrahams* family might be esteemed holy, let others judge. *Esau* was a member of *Isaacs* family, which was the visible Church of God in those times, after that he had sold and sold the birth-right for a messe of pottage, and many other

o *Iun.* annot. in Gen. 14. 18. *Calvin. in loc. Merito, in loc. Nulla profus vationis ratione ducitur, qui Semi cum Melchisedecho confundunt. & probabilissimum est id ludeis fuisse cogitatum, quia non æquo animo ferebant, hominem alienigenam autori gentis suæ aliqua in re fuisse prælatū. Rivet. in Gen. exercit. 72.*

Gen. 10. 16.

Gen. 14. 24. v. 13.

Gen. 20. 5. 9, 10.

14, 15.

Apparet autem in responsione Abimelechi, non fuisse hominem impium, vel ōni cognitione Dei destitutum. Nam Deum loquentem agnoscit, &c. Rivet. in Gen. exercit. 100, 101.

See Psal. 18. 21. 24.

2 Sam. 22. 21.

Psal. 73. 13.

Rom. 4. 11.

Gen. 17. 12, 13. 23.

Rivet. in Gen. 17. Chamier. panstrat. tom. 4. lib. 5. cap. 14.

Gen. 25. 31, 32, 33.

Heb. 12. 16.

wayes had discoverd himselfe so to walke, as a man could hardly judge him to be truely holy. The family of *Jacob* was received into covenant, according to the pleasure and dispensation of God, and all his sonnes were members of the visible Church, when foule offences were amongst them unrepented of. Not to mention the facts of *Ruben*, *Simeon* and *Levi*, and *Judah*, it is noted of the sonnes of *Zilpah* and *Bilhah*, that they runne into slander, whereof we cannot thinke they repented sudderly. *Joseph* his Brethren conceived such hatred against him, that they first conspired to kill him, but changing their minds therein, they sold him unto the *Ishmaelites*. The whole body of *Israel* was a peculiar people, of whom every one was by the word of God separated into the covenant of mercy: and if the whole Nation was the people of God, every particular person in that Nation did stand under the same relation. But what the state and condition of that people was when they were admitted into Church-covenant, wee may learne from the holy Scripture.

Gen. 35. 22. & 49. 3, 4, 5, 6, 7. & 34. 25. & 38. 25, 26.

Gen. 37. 2. Sept. κατηγορίαν φέρων πονηρόν. *detulit eos crimine malo.*

Lev. 20. 24. Sept. διώρισα.

When I passed by thee I saw thee polluted in thine owne blood, and I said unto thee when thou wast in thy blood, Thou shalt live; even when thou wast in thy blood I said unto thee, Thou shalt live. Now when I passed by thee, and looked upon thee, behold, thy time was at the time of love, and I spread my skirts over thee, and covered thy filthinesse: yea, I sware unto thee, and entred into covenant with thee, saith the Lord God, and thou becomest mine.

Ezek. 16. 6. 8.

When God brought *Israel* out of Ægypt by the hand of *Moses* his servant, he separated them to himselfe, from among all the people of the earth, for an inheritance: and every singular person in that huge multitude was a visible member of that Church, and all of them by profession Saints or holy, the flock of God. But oftentimes they sinned and rebelled against the Lord, being a stubborne and stiffe-necked people, uncircumcised in heart, unbeleeving, forgetfull of Gods workes, despising his covenant, idolatrous, which had neither eyes to see, nor eares to heare, nor an heart to understand: And what probabilitie is there, that this whole people was truely holy in the judgement of charitie, or so farre as man can judge, or that they ceased to be the Church of God, when they had grossely corrupted their wayes? If the true Church be gathered of Saints onely (externally and so farre as man can judge) and of them alone framed, as of the subject matter: which is

1 Reg. 8. 53. Sept. διήστειλας.

Act. 7. 38.

Exod. 32. 8, 9. 22.
Deut. 4. 3. & 9. 7, 8.
Psal. 106. 7. 13, 14. 19, 24. 28.
Num. 14. 22.
Act. 7. 39, 40, 41, 42.
Amos 5. 25, 26.
Josh. 5. 7, 8, 9.
Deut. 29. 4.

onely

onely true, whilest it remaineth sound, and false when it degenerateth from his disposition, and so putrifieth and putrifieth stuffe is cast out of the Sanctuary: but it be considered how the Congregation in the Wildernesse could be the true Church of God, which so oft, grievously, and in many particulars sinned against the Lord. Is it more true, the Church and every member thereof entred into Covenant, either expresly or implicitely to take God for their God, and to keepe the words of the Covenant, and doe them: to seeke the Lord with all their hearts, and to walke before him in truth and uprightnesse. But *Moses* saith of them that entred into Covenant, that they had not eyes to see, nor eares to heare, nor an heart to understand, and with many of them God was displeased, because they obeyed not his voyce. *Yee stand this day all of you* (saith *Moses*) *before the Lord your God, your Captaines of Tribes, your Elders, and your Officers, with all the men of Israell: your little ones, your wives, and thy stranger that is in thy Campe; from the hewer of thy wood, to the drawer of thy water, That thou shouldst enter into the Covenant with the Lord thy God, &c.* But he testifieth against them also, *that they had corrupted themselves, that their spot was not the spot of his children; that they were a froward and perverse generation, a foolish people, and unwise, who forsooke God that made them, and regarded not the strong God of their salvation.* Iosua circumcised all the people which were borne in the Wildernesse (for all that time that Sacrament was neglected) and his fact is approved. But we reade not of any inquiry that was made of all that great multitude, what worke of grace God had wrought in every mans soule, and it is very improbable, that there was not one, who did not give good hope of sound and true cleaving unto the Lord with all his heart. When God had cast out the Heathen before them, and caused them to fall to the lot of his inheritance, and made the Tribes of *Israel* to dwell in their Tabernacles, they tempted and provoked the most high God, and kept not his testimonies, but turned backe and dealt falsly like their Fathers. they turned like a deceitfull Bow.

A&. 7. 38.

Exod. 24. 3. 7.

Deut. 29. 4.

Deut. 29. 10, 11, 12.

Deut. 32. 5, 6. 15, 16.

Iosh. 5. 5, 6, 7.

Psal. 78. 55, 56, 57.

Israel then was a chosen people, an holy nation, the peculiar people of God, his treasure of delight or choice jewells; a people in Covenant; the children of the Prophets, and of the Covenant; and yet a stiffenecked people, corrupters, set on mischiefe, foolish and unwise. The Lord protesteth that *Israel* did

Deut. 14, 29. & 29, 10, 11, 12. Rom. 3. 2. & 9. 4. A&. 3. 25. Deut. 32. 5, 6. Isa. 1, 2, 3, 4. 10.

did rebell against him, that they could never understand but were a most sinfull Nation, even as Sodome and Gomorrah: yet he calleth them his people and plants them as pure fruitfull vine in Iniquity. And yet the daughter of his people, and the daughter of Sion, his pleasant place, and a noble Vine.

Ezek. 16. 47, 48, 49. 51.
Lam. 4. 6. 22.
Isa. 5. 1, 2, 3. 5,
Jere. 2. 21.
Ios. 24. 1. 14, 15. 23, 24, 25.
Iudg. 2. 8. 11. & 3. 9. 15. & 6. 7. & 10. 10. 16. 17.
1 Sam. 7. 2, 3, 4.
1 Chron. 13. 2. &c.
2 Chron. 15, 12.
2 Reg. 18. 4.
2 Chron. 25. 14.
2 Reg. 23. 3,
2 Chron. 34. 31.
Neh. 10. 29, 30.

We reade oftentimes that *Israel* sinned grievously and fell and revolted, renewed their covenant to walke with God, and serve him onely, and to obey his voyce: as in the dayes of *Ioshua*, *Iudges*, *Samuel*, *Davids*, *Asa*, *Ioash*, *Iosiah*, *Nehemiah*, &c. But herein particular scrutinie was not made, what work of grace God had wrought in the hearts of particular persons, but the confession of sinne, and profession of obedience was renewed. And if we look into the state of things in all ages of the Church, and particularly under these religious and godly Princes, by whose authority the Covenant was renewed, it will easily appeare, many did but flatter with their lips, neither was their heart stedfast in the covenant. The Prophets every where cry out against the great iniquities of the Princes, Priests, and people, their idolatry, injustice, oppression, contempt of the Word, impenitency, stubbornesse, so that it is superfluous diligence, to referre to the severall passages which mention these things.

Matth. 3. 5, 6.

When *John* the Baptist began to preach the Gospell, and gather a new people to Christ, he admitted none to Baptisme but upon confession of their sinnes, which was both a renouncing of them, and a promising of amendment of life. But we finde not that he repulsed any that voluntarily submitted themselves, nor tooke time for tryall, whether they made confession in truth of heart, or no. It appeareth in many wayes, that when the Apostles planted Churches, the people whom they received did enter into Covenant with God. But it is diligently to be observed, whom they did receive upon confession of sinnes and profession of faith, and whom they suffered after they were received. *Simon Magus* believed and was baptized, who not long after offered money, that he might obtaine the gifts of the holy Ghost. In *Corinth Galatia*, and other Churches, many were admitted into the societie, who in short time turned aside both in practice and opinion, as to deny the resurrection, and joyning the ceremonies of the law with Christ in the point of justification, and many other abuses: which is a great presumption, they gave no sure testimony of

Act. 2. 38. & 8. 37. & 19. 17, 18, 19.
Act. 8. 13.
1 Cor. 3. 1, 2, 3. & 15. 12. 13. &c.
Gal. 3. 1.
Phil. 2. 21.
Iude 12 verse.
Iac. 2. 1, 2, 3.
Rev. 2. 14. 20, &c.

any

any ſound worke of grace in their ſoules, when firſt entertained into fellowſhip. And though the Apoſtles required a confeſſion of faith, and profeſſion of obedience of them that joyned in Chriſtian ſocietie, yet they tollerated great abuſes in private perſons, which they could not redreſſe. For without queſtion they condemned the having of many wives at once in all men, but when that cuſtome at leaſt ſecret and indirect, prevailed among the *Jewes* and *Gentiles* both in thoſe times, they give no [p] Commandement that each beleever having two wives, ſhould be caſt out of the ſocietie, but onely that he ſhould not be choſen into the place of a Biſhop or Deacon. Great and manifold abuſes crept into the Churches, even whileſt the Apoſtles lived, and ſhortly after they were planted, and ſome of thoſe were reprehended onely, calling the Churches to reformation and amendment; the groſſe, obſtinate, and moſt abhominable tranſgreſſors, either they gave up to Satan, or gave commandement to the Churches that they ſhould caſt them out: but evermore, with ſuch mildneſſe and moderation, as it is moſt evident, they forbore to plucke up the tares, leaſt they ſhould plucke up the good corne alſo. It is alſo manifeſt, they threaten ſome Churches with Gods diſpleaſure, as that he would remove his Candleſtick, caſt them into the bed of ſickneſſe, ſpew them out of his mouth, unleſſe they repent: but they diſchurch them not, becauſe of the diſorders committed by ſome, tolerated by others, nor yet did they command or counſell the godly in thoſe ſocieties to ſeparate from the ordinances of Religion, but to keep themſelves pure.

1 Tim. 3. 2. 12. Tit. 1. 6. *Calvin in* 1 Tim. 3. 2.

[p] *Dan. in loc. Rivet. catbol. orthod: tract. 2. qu. 24. ſect. 6, 7. Chryſoſt. in epiſt. 1. ad Tim. hom. 10. & in epiſt. ad Tit. hom. 2. Hieron. in epiſt. 1. ad Tim. ca. 3. cathar: catbol. adverſ. error. Cajet. err. 99. Jewel def. of apol. par. 2. cap. 8. Div. 1. pag. 179.*

1 Tim. 1. 20. 1 Cor. 5. 7. 13. Rev. 2. 5. 16. & 3. 16.

The Hiſtory of the Goſpel in the New Teſtament containeth but a ſhort time, *viz.* from the time wherin *John* the Baptiſt began to preach, to the end of the acts and writings of the Apoſtles, which is not full fourſcore yeares: ſo that we cannot ſhew the repetition of the Covenant from time to time, or what patience was ſhewed in tolerating abuſes, or when men were adjudged obſtinate, or what repentance and profeſſion was required in generall abuſes or revolts; but by that which is ſaid, we may diſcerne who in phraſe of Scripture are called Saints, and holy, faithfull, and called, and choſen; even, all and every member of the common-wealth of *Iſrael*, and Chriſtian Churches, untill they were cut off, or caſt out, though they lived not according to their profeſſion, but were ſtiffe-necked, ſcandalous, prophane.

The practice of the Church according to the example of the Apostles in [q] receiving Heathens and them that were without into societie was this. First, They were taught in the principles of Religion, and then the doctrine of Christ being received, profession made, with promise to renounce the world, the flesh, and the Devill, they were baptized. *Justine* sometime an Heathen Philosopher, but after a famous Martyr of Christ, in his second Apologie for Christians, reporteth, That if any Heathen man desired to be received into the fellowship of the Church, he was first [r] catechised in the principles of Religion, & then hearing further the word of God, as it were, the Conditions of the Covenant of grace; afterwards came into the face of the Congregation, and confessed that he did beleeve, and promised that he would obey the word of God; whereupon he was baptized, and received into the fellowship of the Church. And that this order might be the better observed, the Church appointed certain times, and in some places a longer space, at other times, and in other places a shorter time, for catechising of Heathen, before they were baptized. *Socrates* writeth that when the Burgonians desired to be initiated into the number of Christian people, after they had been catechised seven dayes, they were baptized the eighth. *Hierome* saith, the custome in his dayes was to catechize them fortie dayes, and then to baptize them. *Tertullian* witnesseth, that there were two times in the yeare, Easter and Whitsontide, especially appointed by the Church for Baptisme; and strangers from the Covenant were instructed in the principles of Religion, all the rest of the yeare, against these two times.

The profession at first required of all that were received to Baptisme, was that they beleeved in the Father, Sonne, and holy Ghost. The Creede is honoured of the Ancients with glorious titles, as the rule of faith, the Summe of faith, the body of faith, the perswasion of faith. But by the Creede, they understand the Rule of truth, and law of faith, and institution of Christ, which was then given, when he was about to ascend into heaven, and commanded his Disciples, saying, *Goe and teach all Nations; Baptising them into the name of the Father, Sonne, and holy Ghost. Regulam fidei per Baptismum accipimus. Iren. lib. 1. cap. 2. Per ipsam Baptismi traditionem habemus confessionem; Basil. de spir. sanct. cap. 10. Regula quidem fidei,*

q *Concil. Laodicen. 14. 46. Hilar. ad constant. lib. 2. imperf.* I cannot receive any man, but him that is willing: I cannot give eare, but to him that entreateth: I cannot signe any, but him that professeth. *Raban. de instit. cleric. lib. 1. cap. 25. 27. Justine Martyr. apol. 2.*

r *Concil. Agathens. ca. 25. Iudei quorũ perfidia frequenter ad vomitum redit, si ad legem catholicã venire voluerint, octo mẽses inter catechumenos Ecclesiæ limen introeant, & si pura fide noscuntur venire, tum demum, &c. Socrat. lib. 7. hist. cap. 30. Hieron. ad Pammach. Tert. de Baptism. Tert. de præscript. ca 14. & in apolog. ca. 47. Ruff. in symbol.*

Math. 28. 19. ἐκ τῆς τοῦ βαπτίσματος παραδόσεων. *Basil. cont. Eunom. l. 3.* Our Baptisme is according to the tradition of the Lord, In the name of the Father, the Sonne, and the holy Ghost.

fidei, una omnino est, sola immobilis, & irreformabilis, credendi sc. in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum, &c. Tertul. de veland. virgin. The expositions of the Creede, which are found in the ancient Fathers, *Martial, Ignatius, Justine, Irenæus, Tertullian, Origen, de rect. fid. dialog. princ. Novatian, lib. de Trin.* 3. and others of that age, goe not beyond the Trinitie, within which bounds the *Nicene* Creede is terminated, as it is set downe in History. *Arius* and *Eusebius* conclude their confession of faith thus; *Sicut Dominus noster cùm Discipulos suos ad prædicandum mitteret, &c.* This faith we received from the Gospel, the Lord himselfe saying to his Disciples, *Goe teach all Nations, &c. Erasmus* sheweth how the Creed was encreased by the addition of divers Articles, against the heresies that did arise, and though for substance it was the very same every where, yet in some places, it received more enlargement then in others. The westerne Churches, herein applyed themselves to the capacities of the meaner sort, more than the Easterne did, using in their Baptisme, that shorter forme of confession commonly called the Apostles Creed, which in more ancient times, was briefer also than now it is; as we may easily perceive by comparing the symboll recited by *Marcellus Ancyranus* (in the profession of the faith, which he delivered to Pope *Julius*) with the expositions of the Apostles Creed, written by the Latine Doctors. Wherein the mention of the Fathers being maker of heaven and earth, the Sonnes death and descending into hell, and the communion of Saints is wholly omitted. The Creede which the Easterne Churches used in Baptisme, was larger than this, being either the same, or very little different from that which we commonly call the Nicene Creede, because the greatest part of it was repeated and confirmed in the first generall councell held at Nice, where the first draught thereof was presented to the Synod, by *Eusebius* Bishop of Cesarea, with this Preamble, As we have received from the Bishops that were before us, both at our first catechising, and when we received Baptisme, and as we have learned from the holy Scriptures, and as we have both beleeved and taught, when we entred into the Ministery, and in our Bishoprick it selfe. So beleeving at this present also, we declare this our faith unto you. To this the Nicene Fathers added a more cleare explication of the deitie of the Sonne (against the Arrian Heresie, wherewith

Socrat. Hist. lib. 1. ca. 5. Niceph. lib. 8. ca. 17. Hist. Trip. lib. 2. ca. 9.

Socrat. Hist. lib. 2. cap. 7. & lib. 1. cap. 19.

Erasm. ad censur. facult. Theolog. Parisien. tit. 11.

Apud. Epiphan. in hæres. 72.

Euseb. epist. apud Socrat. lib 1. ca. 5. et 8. Theodor. lib. 8. ca. 12.

the Church was troubled) professing him to be begotten not made, and to be of one substance with the Father. The second generall Councell which was assembled fifty-six yeares after at Constantinople, approving this confession of the faith, as most ancient, and agreeable to Baptisme, enlarged it somewhat in the Article that concerned the Holy Ghost especially, which at that time was most oppugned by the Macedonian Heretiques. And whereas the Nicene confession proceeded no further than to the beliefe, which we have in the Holy Trinitie, the Fathers of the Constantinople made it up, by adding that which was commonly professed, touching the catholique Church, and the priviledges belonging thereunto. *Epiphanius* repeating this Creede at large, affirmeth it to have been delivered unto the Church by the Apostles. *Cassianus* avoucheth as much, where he urgeth this against *Nestorius*, as the Creed anciently received in the Church of Antioch, from whence he came. The Romane Church after the dayes of *Charles* the Great, added the Article of the procession of the Holy Ghost from the Sonne, unto this Symboll. In the [s] Symboll which *Cyprian* expoundeth there, is added, The resurrection of this flesh; because of the Originists, who professed we should rise againe, not with these, but with other bodies. For things to be beleeved, this was the acknowledgement which the Church required of them that were to be received into the Congregation of Christs flocke. And for the practicall part, or things to be done, shee required of them an [t] abrenunciation of the Devill, the world, and the flesh, with all their sinfull workes and lusts, which being solemnly done, they were then baptised into this faith.

The meanes whereby men were brought to the knowledge of Christ were divers. Some were wonne by the preaching of the Word, others, by private teaching, conference, admonition, the constancy of the Saints in suffering, and the fame and report of the great things which the Lord was pleased to worke by his people, as *Rahab* was converted by the fame of the great things which the Lord had wrought for *Israell*. Thus the Countrey of the [u] Iberians was converted by a captive woman, who after shee had instructed the King and the Queene, they both became Teachers of the Gospell to the people. *Theridates* is reported to be called to the Christian Religion, by a [w] wonderfull and divine vision, which appeared

Concil. Constan. ap. Theodor. lib. 5. c. 9.

Epipha. in ἐγκυριοτ. pag. 518. edit. Gr. Cassian. de incarn. verb. lib. 5.

s See *Bellarm. li. 4. de verbo Dei. c. 11. Quædam in doctrina Christiana tam fidei, quam morum, sunt simpliciter omnibus necessaria ad salutem, qualis est notitia articulorum. Symboli Apostolici, item cognitio decem præceptorum, &c.*

t *Clement. constit. lib. 8. ca. 32.* στρατμότης, προσμον, διδασκέσθω μη ἀδικεῖν, μη συκοφαντεῖν, &c. πειθομένοι προσδέχεσθω.

u *Socrat. hist. lib. 1. cap. 16. lat. Gr. cap. 20. Theodor. lib. 1. cap. 24. Sozom. hist. lib. 2. cap. 6. Sozom. hist. lib. 1. cap. 7.*

w *Sozom. li. 1. c. 7.* ἐκ τινος παραδοξου θεοσημειας συμβάσης περι τον ἀνδρ' οἶκον, ἅματε χριστιανον γενεσθαι, καὶ παντας τους αρχμενους ἐφ' ἑνι κηρυγματι προσταξαι, ὁμοιως θρησκευειν, &c.

red about his house, and by his Edict he commanded all his Subjects, that they should addict themselves to the faith of Christ. The Persians were brought to the faith by the conference which they had with the Osweenians, and Armenians. *Origen* when yet he was not allowed for a Minister by the Church, did by the blessing of God, turne many to the faith, who gave testimony thereunto, by the losse of their lives. He preached also publikely by the consent of the Church-Governours, when he was not made Minister, which [x] *Alexander* Bishop of Hierusalem, and *Theoctistus*, Bishop of Cesarea, defend against *Demetrius*; by the like examples of *Eusebius*, *Paulinus*, and *Theodorus*, and as they adde it is likely the same was done in other places. [y] Hence we may perceive, whom the Church both in the first planting, and reforming of Religion, judged to be Saints, who were to be received into societie; wherein we are further to note, If ought were done amisse, in this or that particular circumstance, it did not nullifie the worke, or reformation.

Now to apply this to the state of the Brittish Churches, both in their first plantation, continuance after, and that reformation which was made by King *Edward* first, and after by Queen *Elizabeth*, and so is continued. Some [z] learned men are of opinion, that the Druides did instruct the Britaines, in the knowledge and worship of one God: but it is more probable, they lay drowned in the dayes of ignorance, as other Nations, in the most miserable and fearfull idolatry, of serving and worshipping many and strange gods. But when the light of the Gospel began to shine unto the world of the Gentiles, it pleased God of his free and boundlesse mercy and compassion to looke upon this [a] Iland, and to send unto us the word of reconciliation, which was received & brought forth fruit, grew and encreased, untill at length it filled the Land. Which of the Apostles first preached the Gospell among us, is uncertaine, but that from the springing forth of the light, the faith of Christ was received, is a thing generally acknowledged. Of the yeare when King *Lucius* received the faith of Christ, and was baptized, there is great diversitie among Historians: but in the thing it selfe they all [b] agree in the times of *Hadrian* and *Antoninus*, Emperours, the Christian faith re-

x *Euseb. hist. lib. 6. cap. 4.*

y *Euseb. hist. lib. 6. ca. 20. Gr. 3. lat.* See *Whitaker advers. Staplet. Duplic. lib. 1. cap. 7. pag. 100. & ca. 9. pag. 139 & ca. 11 pag. 176, 177. Fulk.* answ. to the *Rb in Rom. 10 15. Wotton* tryall of the Church.

See *Socrat hist. l. 5. cap. 10. Theodor. l 5 ca. 16. Socrat. hist. lib. 1. ca. 15. lat. ca. 19. Gr.*

z *Camden. Britan. pag. 47. edit. Lond. An. 1607. Fr. Godwin. de conv. Britan. ca. 3. pag. 23. Vsser de prim. Eccl. Brit. ca. 1. Gildas.*

a *Origen. in Ezek. Hom. 4. Hieron. ad Heliodor. ep. 3. Gildas. Vsser de prim. cap. 16. pag. 740. Theodor. lib. 9.* Μικρὸν πρὸ τῶν Διοκλητιανοῦ *Euseb. hist. l. 2. ca. 2, 3. Vsser de prim. ca. 2. pag. 20. & ca. 16. pag. 740, 741. viz. Vsser de prim. Eccl. Britan. ca. 1, 2, 3.*

b *Ep. eleuther. ad Lucium inter leges Edward. cap. 17. Euseb hist. l. 4. c. 7. Lat. 5. Gr. Ruffin. Eccl. hist. l. 4. cap. 8. Gildas. Bede hist. l. 7. c 4. Orig. in Ezek. hom. 4. & in Luc. cap. 1. hom. 6. Tertul. lib. adverf. Iudæ: ca. 7. Gildas scriptor antiquissimus. Regis Dei vicarij Vsser de prim. ca. 6. p. 104. & cap 7. pag. 143, 144, &c.*

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ceived mighty encreaſe, as in the reſt of the world; ſo in Britaine, and amongſt ſome, remained intire and undefiled, untill the perſecution of *Diocleſian*; which perſecution burned furiouſly for the ſpace of ten yeares in many Provinces, but in Britaine, it continued onely one yeare. For *Conſtantius Chlorus*, being declared [c] *Auguſtus*, [d] reſtored peace to Chriſtians in the Province of his Dominions, *ſcil.* Spaine, France, and Britaine. After the death of *Conſtantius*, [d] *Conſtantine* his Sonne borne in England, and preſent with his Father at Yorke when he dyed, was made Emperour; in whoſe time and reigne perſecution ceaſed, peace was generally given to the Church, [e] Temples built, which before had been made equall with the ground, and the profeſſion of Chriſtian faith reſtored. Under *Conſtantine* two great Councells were called. The firſt at [f] Arles in France, *An.* 314. to take knowledge of the cauſe of the Donatiſts, where were preſent out of our Britaine *Eborius*, Biſhop of Yorke, *Reſtitutus*, Biſhop of London, *Adelphius* Biſhop of Colcheſter, and *Arminius Diaconus*, Presbyter. The ſecond was the Nicene Councell in Bythinia, *An.* 325 againſt *Arius*, where the Britaines alſo were aſſembled. And though in the Councell of Ariminum, in Italy under *Conſtantius*, where Biſhops out of Britaine were aſſembled with others, it was concluded for *Arius*, yet Britaine was preſerved ſafe from the *Arian* infection, both in the reignes of *Conſtantius*, and *Julian* the Apoſtata. *Pelagius* a Britaine by birth, troubled the Churches with his peſtilent Doctrine, denying the grace of God, attributing power and libertie to man to live without ſinne, and keepe the Commandements, if he would. This Hereſie aroſe about the yeare 405. or 406. and the Author thereof drew his firſt breath in Britaine, but he ſowed not this hereticall doctrine in Britaine. And though it muſt be confeſſed, That theſe Churches were not altogether free from that infection, yet at firſt it was oppoſed, and after it was baniſhed, by the bleſſing of God. About the yeare 420. flouriſhed *Faſtidius*, of whom *Gennedius* in his catalogue of Eccleſiaſticall Writers, ſaith, *Faſtidius* Biſhop of the Britaines, wrote to *Fatalis* one booke of Chriſtian life, and another of keeping Widdow-hood, in ſound doctrine, and according to the truth of God. And *John Trithemius*, *Faſtidius* Biſhop of the Britaines, was a man learned in the holy Scriptures, and an excellent Preacher of the word of God, famous in life and

c *Euſeb. de vita Conſtan. l. 1, c. 12. & 9.*

d *Euſeb. hiſt. lib. 8. c. 29. Gr. Ruffin. 29 Sozom. l. 1. c. 6.*

e *Euſeb. hiſt. lib. 10. ca. 2, & lib. 10. cap. 5. f.*

f *Tom. 1. Concil. Gall. edit. Pariſ. An. 1629.*

Euſeb. de vita Conſtant. lib. 3. ca. 18. Socrat. l. 1. cap. 6. & lib. 5. cap. 21. Theodor. l. 1. ca. 10.

Athanaſ. Gratolat. tom. 1. pag. 309. edit. Comelit. Theodor. hiſt. l. 4. c. 3.

Prudent. περὶ στεφαν. Trim. 13. ſpeaking of *Cyprian* ſaith, *Gallos fovet, imbuit Britannos, præſidet Hiſpeniæ, Chriſtum ſerit ultimis Hiberis.*

Uſſer. de prim. Eccleſ. Britan. ca. 16. pag. 787.

and converſation, in ſpeech and wit notable: He wrote ſome devout little works, &c. And by the vigilancy and care of *Lupis*, and *Germanus Antiſiodorenſis*, the Britaines were delivered from the contagion which had begun to infect the Churches. After this the face of things was miſerable in that Kingdome, by reaſon of the invaſion of the [g] barbarous enemy, the terrible famine, the direfull contagion of the *Pelagian* and *Arian* hereſies, and the looſeneſſe, negligence, drunkenneſſe, contentions, and other vices of the Clergie. The Chriſtian Religion thus corrupted, was reſtored againe by the ſecond comming of *Germannus*: but after that grievouſly oppreſſed by the comming in of the *Anglo-Saxons*, who could not yet ſo extinguiſh the truth of God, but it did revive, ſpread and grow, though ſometimes more pure, ſometimes more corrupt, and ſometimes with greater, ſometimes with leſſe freedome.

But to come to the laſt reformation which was made of Religion in this Land, and it was not the converſion of *England* from infidelitie to the profeſſion of the Goſpell, but the reſtoring of it from a corrupt ſtate or profeſſion to a more pure; from Chriſtianitie polluted, to Chriſtianitie unpolluted. Chriſtians they were who inhabited this Land, baptized into the true faith of Jeſus Chriſt, but Chriſtians defiled with manifold ſuperſtitions, led aſide into manifold errors, which errors and ſuperſtitions removed, they become ſound and true Chriſtians indeed. The true [h] Church lay hid in Popery, as a little oare in a great lump of droſſe, not refined, not purified, not coyned, but true gold for ſubſtance, yea, that very ſame for ſubſtance which being purified and ſtamped, is currant coyne. When the invocation of Saints, worſhipping of Images, the Latine Service, and fabulous Legends, the ſacrifice of the Maſſe, and adoration of the Sacrament, with ſuch like abhominations, were taken away; and in the roome thereof, the true worſhip of one true God in the mediation of Jeſus Chriſt, and the right adminiſtration of the Sacraments, and the reading of the holy Scriptures in a knowne tongue eſta-

Proſper. contra. collator. cap. 41. Viſſer de prim. pag. 319, 320, 323, 324.

[g] *Repellũt nos barbari ad mare, repellit mare ad barbaros. Inter hæc duo genera funerũ, aut jugulamur aut mergimur. Bed. hiſt. eccl. l. 1. cap. 14. Bilſon.* The true difference betweene Chriſtians. *Par. 1. pa. 56.* That this Land was infected with Arianiſme, & Pelagianiſme, as many other places then were, I find it reported in the ſtory of *Beda Eccl. hiſt. gent. Angl. l. 1. c. 8. & lib. 1. cap. 17.* And the Biſhops of France our neighbours upon requeſt made unto them by the Britaines, ſent *Germanus* and *Lupus*, two French Biſhops, choſen in a Synod by the generall liking, to convert this realm from *Pelagius* errour, which alſo they did, with great celeritie.

[h] *Chaloner. Credo S. 2. part. ſect. 2.* It will ſoone appeare that the Chh. of Rome for a thouſand yeares after our Saviour, profeſſed no other faith, nor publiſhed any other beliefe in points fundamentall, either negative or affirmative, than we doe, &c. After a thouſand and ſome few yeares more were expired (Tranſubſtantiation, and Adoration of the Hoſt, with other dregs of Antichriſt being eſtabliſhed) though we cannot ſay that the Church of Rome was from thence forth abſolutely our Church, yet we may boldly ſay, that our church was from that time untill *Luther*, both within the Romane Church and without it.

bliſhed;

blished; when the omnipotency of the Pope is abandoned, with all corrupt superstitions, which did undermine the foundation it selfe: and in stead thereof the intire faith of the Lord Jesus, in all points necessary to salvation, taught, professed, and received; then is the Church refined and separated from that drosse. To bring Infidells from the state of infidelitie to the faith, it is necessary that instruction goe before, either by reading, exhortation, preaching, or report of Christian faith, for faith commeth by hearing. But where men professe Christianitie, abuses may be reformed by the Edict of the Magigrate, without such particular instruction going before, as in the former case is requisite. Many times * heresie departeth from the Church, or Heretickes goe out from the Church: and sometimes the Church is compelled to goe out from heresie, the heresie still remaining. * *Come out of her my people, saith the Lord*: the godly then departing from Babylon, according to Gods commandement, & gathering themselves into Christian societies, the religious Magistrate, by his Edict or Proclamation going before them, are the true churches of Christ. The [i] Papacy was not the church, but the church lay hid in the Papacy, untill the time of separation, which being made according to Gods commandement, by the authoritie of the Lords Vicegerent, the church, which was before [k] obscured, doth now shine forth. Thus our Divines doe soundly and truely answer to the Papists demanding, where our Church was before *Luther*, That it was where now it is, but unrefined, unstamped; that it lay [l] hid among them for the time, as some fit stones for the building, under a great heap of rubbish; and that we have not erected a new Church, but repaired and restored a ruinous [m] decayed and corrupt Church. If any of our men deny the Churches wherein our Fathers lived to be the Churches of God, their meaning is limited in respect of the prevailing faction that was in the church, and including them and all the wicked impieties by any of them defended; in which sence, their negative is to be understood. These things standing thus, might not the christian Magistrate take away the Idoll of the Masse, injoyne the reading of the Scriptures in a knowne tongue; appoint that prayer should be made to God onely in the mediation of Jesus Christ, and take order that the Sacrament of the Supper might be administred in both kindes, according to the institution? Might he not [n] command

* Jo. 2. 19.
* Revel. 18. 4.
i *Raynold. orat. epist. ad fratrem. Non semper heresis exit ab ecclesia, aliquando manet heresis, ecclesia exire cogitur.*
k *August. epist. 48. ad Vincent. Donatist. Ecclesia est, quæ aliquando obscuratur, & tanquam obnubilatur, multitudine scandalorum.*
l *Beza. epist. 1. ad Duditium: etsi Papatus non sit Ecclesia, voluit Deus in Papatu servare ecclesiam.*
m See Dr. *Feild* of the Church, *lib.* 3. *c.* 6. & 8. *Beza. epist.* 81. *Quid interim misera Dei ecclesia? nempe hæc tunc erat ipsius cōditio, quæ olim in Israele temporibus Eliæ, delitescentibus in spelūca fidelibus Dei Prophetis: et qualis tum erat, quum everso Dei templo, & jugi cessante sacrificio, captiva in Babylone teneretur. Servabat tamen Dominus renascituri suo tempore, populi semen. Manebat salvum in papatu Baptismus, in patris, filij & Sp. Sancti nomen, &c.*
* 2 Chron. 17. 7, 8 9, 10.

command all people throughout his Dominions professing the faith, to learne the grounds of Religion, to call upon the Name of the Lord, to heare his Word and to worship him truly and purely, according as the Lord himselfe hath appointed? And when the people could not, or were careleſſe and negligent, might he not provide meanes for their inſtruction and edification in the faith of the Lord Jeſus? This the Chriſtian Magiſtrates did amongſt us by authority from God. They provided that the Scriptures ſhould be read in a known language in all Congregations, Miniſters injoyned to catechiſe in the grounds of Chriſtian Religion, the Goſpell was preached in many places, diſputation was proffered to the learned for ſatisfaction. If theſe things be adviſedly conſidered, we ſhall heare no more from the Brethren of the Separation, that our Church was gathered without the Word, by meere Proclamation, not called but made up a Church in one day, at the commandement of the evill Magiſtrate: at leaſt, no man that hath truly taſted of the Word of life, will be moved with ſuch like cavills, unleſſe it be to condemne their raſhneſſe and unthankfulneſſe ſo much the more. It might here be added; that before reformation many did earneſtly deſire it; ſome lay hid all the dayes of Queene *Mary*, who never came to the Maſſe, but trained up their children and ſervants at home in the grounds of Chriſtian Religion; others fled into forraine parts: ſome met together in private in their owne Countryes, as they had opportunitie; and many groaned under that bondage in which they were held; all which did gladly welcome the truth, when it ſhined forth, and rejoyced when they might joyn in the Congregation, underſtand their prayers, heare the Scriptures, and be inſtructed in the principles of faith and holineſſe. And if I ſhould ſay, that at the firſt reformation, there were more godly, learned, painfull Preachers,

n *Nabuchadnezzar* made a law, That no man ſhould blaſpheme the God of *Shadrac*, &c. *Dan.* 3. 29. *Darius*, that men treble & feare before the God of *Daniel*, *Dan.* 6. 26. *Joſhua* made a covenant with the people, that they ſhould put away their ſtrange gods, *Joſ.* 24. 23. *Aſa* deſtroyed Idolatrie, & commanded the people to ſerve and ſeeke the Lord, 2 *Par.* 14. 3, 4. & 15. 8, 9, 10 &c. *Jehoſaphat* ſent Princes to teach in the Cities of *Judah*, & with them Levites, 2 *Chro.* 17. 7, 8, 9. & 19. 4. *Hezekiah* ſent to all *Iſrael* & *Judah*, that they ſhould come to the houſe of the Lord, 2 *Par.* 30. 1, 6. Alſo he took away the high places, 2 *Reg.* 18. 4. *Joſiah* broke downe the altars of *Baal*, and brought backe the people to the worſhip of God, 2 *Chron.* 34. 3, 4, 5. 7 29, 30, 32, 33. *Polonia*, *Ruſſia*, *Lithuania* was forced at the commandement of their Rulers to forſake their ancient Idols, and receive Baptiſme. *Munſter Coſmograph. fol.* 899. 902. and divers good Princes maintained long and ſharpe warres, of purpoſe to compell the Saxons and Vandals to the faith, *Idem lib.* 3. *fol.* 719. 743. It is a ſtrange & new kind of preaching (for Biſhops) to drive men to beleeve with whippings, as *Bonner* did; but in Princes, who beare the ſword, and are Gods Lievetenants, not onely to procure peace between men, but alſo by Lawes to maintaine Religion towards God, we neither did, nor doe diſpraiſe moderate correction, when need ſo requireth, *Auguſt. Epiſt.* 127. *Idem contra Epiſt. Parmen. lib.* 3. *cap.* 50. *Idem contra lit. Petilian. lib.* 2. *cap.* 86. 83. *Codex. lib.* 1. *tit.* 5. *de Hæretic. Socrat. lib.* 1. *ca.* 34. *Greg. lat.* 21, 22. *Euſeb. de vitâ Conſt. lib.* 1. *cap.* 37. *Theodoret. lib.* 5. *cap.* 20. *Multa enim cogit ferre neceſſitas quæ tamen non probantur.*

chers, that endeavoured to bring forward the people in the wayes of godlineſſe, by an hundred to one, than ever were of your Separation ſince the Goſpell ſhined unto this world, I conceive you ſhall not be able to finde an Hyperbole in the ſpeech.

And now ſuppoſe in this great and admirable worke, ſuch a courſe to be held, as cannot be juſtified in all things, ſhall this make a nullitie of that which is proſperouſly effected by the bleſſing of God? If ignorant Miniſters ſhould not have beene ſet over the people, when better could not be had; if people ſhould not have been admitted to the Lords Supper, before better inſtruction in the grounds of Chriſtian Religion, (when yet the Law doth preſuppoſe them in ſome ſort inſtructed;) If prophane and notorious wicked perſons, which ſhould have been caſt out, unleſſe they had repented, were received into communion, without any due courſe held before to reform and amend them, this argueth imperfection in the reformation, and juſt cauſe that we ſhould ſtrive forward to perfect what was happily begun, but proveth not the aſſemblies to be Antichriſtian, or the reformation to be of no worth and valitditie.

Looke through all the Reformations mentioned in Scripture, or recorded in other Antiquities, and ſee if this reformation be a nullity, whether ever there was a reformed church in the world for any continuance.

Sect. II.

THe materiall Temple was a type of the viſible Churches under the Goſpell; Now we read, that it was built from the very foundation of coſtly ſtones, of Cedars, Algum, Firre, and the like choice and ſpeciall trees, and thoſe all prepared aforehand, hewed and perfect for the building, ſo that neither hammer, nor axe, nor any toole was to be heard in the houſe, in the building of it; no common or vile thing was uſed towards it; neither might any polluted perſon enter it and offer, untill he had repented and embraced the faith, and beene cleanſed from his filthineſſe. By the gates of the houſe were Porters ſet to keepe the unworthy out. Upon the Altar there might be offered no uncleane beaſt, no nor that which was cleane, having a blemiſh upon it. What in all this was ſignified? Onely this: Such as will build a ſpirituall houſe for the Lord to dwell

* *Beza epiſt. 1. ad Dudetium. Valentinian* the elder was a good man, & worthy the Empire, being himſelf of the Nicene faith. *Theod. lib. 4. ca. 5. Sozom. lib. 6. cap. 6.* and yet he moleſted not any that were of the contrary faith, neither thought he it good to change Eccleſiaſtical laws into better or worſe, *Sozom. lib. 6. ca. 20. Niceph. l. 4. c. 1.* and made a Law, that every man that would might have two wives, & himſelfe gave the firſt example in taking two. *Socrat. l. 4. Gr. ca. 30. lat. ca. 16. Can. Neceſſ. of Separat. p. 175, 176.*

1 Reg. 6. 17, 18.
2 Chron. 3. 8, 9.

2 Chron. 23. 19.
Levit. 22. 19. & 27. 11.

dwell in, must be an holy people: for he is of that infinite puritie, that he will not vouchsafe his speciall presence unto prophane companies, which joyne themselves together; and therefore let it be far from all men to prepare a place for him, with such trash, or to defile his holy things with such uncleane persons, or to offend his nostrills with the stinke of such sacrifices.

ANSWER.

IF this reason be ought worth, not only such as would build a spirituall house to the Lord for his Majestie to dwell in, but such as would preserve it being built, must be an holy people, holy in truth, and not onely in the judgement of charitie: for he is an holy God, who will not be worshipped of the hypocrite or prophane, will not take the wicked dissembler by the hand, will not heare the prayers of them that with delight looke unto iniquitie. If the Temple was built from the very foundation with costly stone, hewen and prepared, after it was built, it must be kept from all pollution. And then if the Temple was a type of the visible Church in such sense as this reason affirmeth, it must be gathered of a people truely holy and separated from the world, and onely of such, so that if any hypocrite shall craftily creep into it, or any wicked person be tolerated afterwards, it must cease to be a Church: which is directly contrary to the whole current of Scripture, and to that which your selfe many times affirme. The Temple is thought to be a type of Christ, of a Christian, of the Church, but whether of the true Catholique Church, whereof every member is a living stone, elect and precious, or of the visible congregationall assembly, consisting of good and bad, sincere and hypocriticall professors, it may well be questioned: For the visible Church is not built all of costly stones, hewen and prepared: Therein many persons inwardly polluted doe offer, though outwardly they appeare cleane, and some may be suffered to offer, which inwardly and outwardly appeare to be uncleane.

Auguſt. de Baptiſ. contr. Petilian. ca. 14. & in Epiſt. 1. Joh. Beda in epiſt. 1 Iob. Gloſſa ordinar. Sic ſunt ficti in eccleſia, quomodo humores mali in corpore; quando evomuntur, releuatur corpus, ſic quando exeunt mali, releuatur Eccleſia.

And if it was a type of the visible Church, it must be considered how farre the signification is to be extended, and wherein the resemblance standeth. For as it appertaineth to God onely to designe a type, so it is peculiar to him alone to expound or notifie the P signification of the type wherein it consisteth:

P *A diſpute, par. 3. cap. 8. pag. 169.* Men may never at their pleasure aſcribe to any rite whatsoever, a holy signification of some mysterie of faith or dutie of pietie,

lieth: It is an addition prohibited for us to interpret divine instituted types upon our owne heads, without ground and warrant from God. The common Rule is good, if rightly limited; *Theologia symbolica non est argumentativa*, which you had need to study better, for here and elsewhere throughout your bookes, you thrust such significations of types used in the old Testament upon your Reader, as are not taught in Scripture, not for the matter it selfe consonant to the ¶ Scripture: and your whole frame of arguing is drawne from similitudes and comparisons, which is the most popular, but deceitfull and loose kinde of reasoning, if they be not rightly drawne and well proportioned. Let this particular in hand be for example, and let us grant you more than you will desire, *scil.* That the Temple was a type of the visible Church, and that all the members thereof ought to be holy, truly holy and not in appearance onely, sincere Christians in the sight of God, and in the judgement of charitie alone, Saints and faithfull in truth, and not onely in profession and conversation in some measure answerable: be it that no uncleane thing must be offered upon the altar, that no hypocriticall service shall be accepted: Hence it will not follow, that the societie is no visible Church of God where such are tolerated, or that the pure and unfeigned worship of the faithfull, shall not be accepted, when it is tendered in a societie amongst whom there be some rebellious, which hate to be reformed.

If the Temple be a type of the visible Church as it was built from the very foundation of costly stones, what can it signifie in your sense, but that the spirituall house of the Lord must consist of them that are truely holy, faithfull, and called, so that they should need, neither axe, hammer, nor any toole (so you presse the matter) to fit or square. And then by your owne confession we are to expect no Church upon the earth, if ever there hath beene any: For in the visible Church hypocrites are and have been mixed with the faithfull, as rubbish or counterfeit with costly stones, which could have no place in the Temple. *Thus (I might say to you, as you to your Pistoler) The man is snared in his owne words, and may say with the Poet; *Heu! patior telis vulnera facta meis!* If the Temple might be a type of the Church this notwithstanding, then it shewes onely what the Church ought to be, not what it is; of whom it doth consist as prime, chiefe, principall members, partakers

¶ *August. contr. 2. Gaudent. epist. l. 2. cap. 25.* Did God or man tell it you? If God, reade it unto us out of the Law, the Prophets and Psalmes, the Apostolicall or Evangelicall Writings? Reade it if you can, which hitherto you never could; but if men have said it (or rather no man but your selfe) behold the device of men, behold what you worship, behold what you serve, behold wherfore you rebell, you rage, you waxe madde. *Bilf. Christ. subject. part 3. pag. 22.* You promised full proofes out of the Word of God, &c. and now you come with empty figures of your own, applying without truth or coherence. *Amb. Epist. lib. 5. ep. 31.* The mystery of Heaven, let God himself teach me, which made (Heaven) not man which knew not himselfe; whom should I rather beleeve concerning God, than God himselfe.

* *Can. Stay. sect. 4. pag. 33.*

partakers of all the Royalties and priviledges thereof, and not who are tolerated and suffered there, as members in an inferiour degree, or as maimes and blemishes. And then you must lie under the just imputation of abusing this instance to another purpose, not agreeable to the truth. When you are pressed with the examples where wicked and ungodly men were tolerated in the Church and did bear chiefe sway, and possessed the greatest places and offices in the Church; you say to this, that you plead against the first building of a Church of such wicked and ungodly men, and here you say, He that will build a spirituall house to the Lord, and the orderly gathering and planting of the members of them, were all holy: But if this reason be of any force, it concludes for the continuance of the Church as well as the first planting or gathering, that the members thereof must be truly holy. And if this be not more cunning than beseemeth the sincere handler of Gods Word in a matter of such importance, let the indifferent consider.

Can. Necess. of Separat. pag. 195. It will not be found that ever wee have denied, but many hypocrites may be in the true church, yea, of open and vile transgressors: but here lyeth the point; If any man shall affirme that the same may be first gathered of knowne lewd, and unconverted men, that indeed we deny utterly, &c.

SECT. III.

THe reasons upon which our proposition is grounded are these; first, All wicked men are forbidden expresly by the Word of God, for medling with his ordinance or covenant. Now if men to escape temporall punishment are afraid to transgresse against the Lawes of worldly Princes: much more fearefull should they be to breake his, who is the King of Kings, and will inflict for it upon their soules and bodies torments eternally. 2. That which destroyeth a Church and maketh it either to become a false Church or no Church at all, cannot be a true Church, or be true matter whereof it is made: But men visibly wicked and prophane, make the Church a Synagogue of Satan, Babylon, Sodome, Egypt, and so be spied out and removed. 3. It is against sense and common reason, that a Church should be constituted of unholy people: For as in a materiall house the wood and stone must be first prepared, and then laid orderly in the building: So in the spirituall, men and women by the word of God must necessarily be first reformed, before they are any way fit to have any place therein. 4. They which have no right to the holy things of God in the Church, are not to be admitted into it, neither is that Church which is so gathered, rightly constituted. But men of wicked conversation have no right to the holy things of God in the Church:

Necess. of Separat. pag. 176, 177.
Psal. 50. 16.
Isa. 35. 8.
Zach. 14. 21.
Rev. 21. ult.

Matth. 7. 6.

And therefore that Church which is gathered of such, is not rightly constituted. 5. *They cannot performe the services and duties of members, for they are spiritually dead; If a Master will no covenant with one to be his servant, which hath in him no naturall life, much lesse, &c.* 6. *They know not Christ for their head, and therefore cannot be of his body; For as in the naturall body there must first be a naturall union betwixt the parts with the head, before there can be any actions of naturall conjunction, betweene the head and the members, and one member and another: so in the spirituall body, the members must be first united with Christ the head, and become one with him, before they can any way partake in his benefits, or have communion one with another, as members of the same body vnder him the head.* 7. *They are altogether incapable of this covenant; For as a woman which hath beene once a wife, cannot marry againe with another man, untill her first husband be deceased, or shee from him lawfully divorced; So neither can these be married to the Lamb, till they have mortified their old corruptions, and put the world and Satan away, unto which they were before (as it were) married.* 8. *The godly and wicked are contraries, guided and led by different causes: Now true contraries are not capable of one and the same forme.*

Eph. 2. 1.

Ioh. 1. c. 1. 2. Rom. 8.

Rom. 7. 2. Hosea 2. 19, 20.

ANSWER.

THe best way to be secure from the force of your darts, is to run unto the marke. For here we have reasons numbred up which have weight in them for some purpose (some of them at the least) but direct them to your marke, and they recoyle backe upon your selfe. When you have reckoned up first, second, and third, &c. the conclusion is ever wanting, and not so much as one premise which lookes to the right conclusion to be confirmed. The thing to be proved is this, that it is no true Church of God, which is not planted, gathered, or built of Saints onely: but that consequence will never follow from those premisses. For every thing in those Reasons must as well be applied to the continuance of the church, as to the first gathering and planting of it. The wicked are expresly forbidden to meddle with the covenant, or ordinances of God, men visibly wicked make the church a Synagogue of Satan: Men must be hewen and reformed before they are fit to have any place in the Church of God: Men of wicked conversa-

versation have no right to the holy things of God: They cannot perform the duties of members, they have not Christ for their head; they are uncapable of the covenant, &c. As any thing here spoken peculiar to the members of the Church at the first planting thereof, which doth not hold true of the members of the Church established and confirmed? Are not the wicked at all times forbidden to meddle with the ordinances of God, uncapable of the covenant, spiritually dead, not fit to have place in the house of God? And if this hold true against such members of the Church at all times, why doe you beare the Reader in hand, That you onely plead against the first building of a Church of such wicked and ungodly persons? *The Question (you say) hath ever been about the true and naturall members, whereof Gods Church is orderly gathered, and planted, and not about the degenerate and deluged estate thereof.* But if any of these Reasons will conclude ought, there was never societie to be esteemed the true church of God, all whose members were not Saints and holy, spiritually enlived, fit to performe the duties of members, fitted, prepared and laid orderly in the building, married to the Lord Christ. What you hold, that is not materiall in this point, but what your Arguments conclude: for if they inferre one thing and you maintaine another, of necessitie they are weake, or you are false to your selfe, or both. *If they shall say, (shall you write) that obstinate and incorrigible sinners, may lawfully be suffered therein. This we affirme to be untrue: But if they say, that in a true visible Church, there may be great evills committed, you and a long time tolerated, we assent unto it. Howbeit, it is certaine (saith D. Ames) This forbearance is a grievous sinne before God.* Of the lawfull toleration of obstinate and incorrigible persons, we have no controversie with you; But if any one reason here be brought by you to the purpose, it cannot be the true Church of God, where any one obstinate knowne offender is suffered, or which hath not right to the holy things of God. That the members of the Church ought to walke in holinesse, you deeld against wilfull and obstinate sinners, without the knowledge and consent of the people. *Euseb. hist. lib. 6. cap. 34. Theodoret. lib. 5. cap. 17. Bilson. Christian subject. part. 3. pag. 81, 82, 83, 86.* The Question is not whether Bishops shall receive Kings with open and obstinate vices to the Lords Table, but whether they shall chase them from their Kingdomes or no: we mislike not repentance in Princes, but resistance in subjects, &c. But marke what care *Augustine* will have observed, how and when discipline should be administred. * *Can. Neces.* of *Separat. pag.* 194, 195. * *Can. Neces.* of *Separat. pag.* 195.

Bilson. perpet. govern. ca. 10. p. 147. With open reproving by the Word, & excluding from the Sacraments such as notoriously sinned, Pastours and Prophets might intermeddle, the people might not: It was no part of their charge, but in banishing of malefactors from all fellowship and company both civill & sacred, with the faithfull: Pastours were to direct, the people to assist and execute that judgement. The Apostles doe not leave it to the peoples liking, as a matter indifferent, till they have cõsented, but enjoyneth it as a necessary duty, and cõmãdeth them in the name of Christ Iesus to withdraw themselves from every brother that walketh inordinately, &c. Where there wanteth a beleeving Magistrate, the Pastour shall not doe wisely to proceed to any such rigour a-

not

not prove; but that the Congregation cannot be the true Church of God, where such things are suffered as ought not to be: And yet your Reasons goe higher than so.

For if they be duely examined, whether dos they speake of such as be truly holy, or onely visibly holy? Saines and faithfull in the sight of God, or onely in the eyes and approbation of men? Onely the Saints are capable of the Covenant, spiritually alive unto God, married unto Jesus Christ, and have communion with him: onely they are hewen, fitly prepared and layd truely upon the spirituall foundation; onely their service is accepted of God in Jesus Christ. It is nothing here to answer, the members of the Church are such in the judgement of charitie: For in the degenerate state, the Church doth not ever consist of such as you confesse: and your reasons here speake of them that be such indeed, in the judgement of truth, quickned by the Spirit, acceptable to God, Saints by Covenant, the living members of Jesus Christ, and so heires of salvation.

And if we looke into this matter more narrowly, the conclusion fighteth with the premisses, and doth manifestly overturne what you would build. The wicked are expresly forbidden to meddle with the Covenant. But those wicked ones to whom the Lord speaketh at that time, more visible members of the true Church. The wicked make the Church of God (you say) a Synagogue of Satan, Sodome, &c. And doth not the Prophet call them Princes of Sodome, and people of Gomorrah, who were the people of God by covenant, members of the true Church? Doe they provoke God to spew them out of his mouth, or to remove his Candlesticke? But untill he remove his Candlesticke, or spew them out of his mouth, they continue his Church and people. Rebellious *Judah* justified her Sisters Sodome and Samaria, and yet shee continued the Church of God, when they were cast off; A tree unhewen and unprepared is unfit matter for an house, and so are tares, blasted corne, and dry eares, to grow together in the field with good corne, as wheat, &c. But the house ceaseth not to be an house, though a piece of timber unprepared be put into it, or the corne-field to be a field of corne, because the tares are suffered to abide untill the harvest. A dead man cannot perform the office of a living member, but instrumentally he may doe the office of a member, or he may be an instrument which

Psal. 50. 16.
Moller. in Psal. 50. 16.
Isa. 1. 10.
Ezek. 16. 45, 46, 47, &c.

the

the head is pleased to use, for the good of the body; otherwise no hypocrite who is spiritually dead could be any means of good unto the societie. No wicked man is spiritually married unto Christ, nor hypocrite, but hypocrites and wicked men may be members of the societie, which in respect of externall covenant is married unto Christ, or else the Church of the Jewes was not beloved of him. The godly and wicked are lead by different causes, and so are hypocrites and sincere Christians, but they may be linked together in the same outward societie. Hypocrites, you confesse, are members of the Church, untill they be discovered and cast out: But the upright and the double-hearted are contraries, lead by different causes, and so uncapable of the same forme, to use your phrases.

Sect. IV.

"*For this we have the judgement of the learned also, There* "*must be (saith* Mollerus*) a profession of true Religion and* "*obedience yeelded thereto, at least, outwardly to become a mem-* "*ber of the visible Church. Beza saith, He is rightly joyned to the* "*Church, which separates himselfe from the wicked.* Paul *calls* "*the Romanes Saints (saith* Aretius*) to put a difference betweene* "*their former estate wherein they lived, which was unholy and im-* "*pure, and the condition to which they were now called.* Piscator "*affirmes the matter of a particular Church to be a company of* "*Beleevers, &c.*

Can. Necess. of Separat. pag. 178.
In Psal. 15.
Anno in Act. 2. 40.
In Rom. 1. 7.
Vol. thes. theolog. pag. 256.

Answer.

YOu may easily bring heapes of testimonies for that which these Authors affirme. For I suppose there is not, nor ever was, godly, orthodox Divine, of another judgement. But that which they say, and you maintaine, are incompatible. Their Assertion is taught in Scripture, professed by the godly learned in all ages, and is most evident to right reason, illuminated by faith. But that which you contend for, is neither taught in Scripture, nor confirmed by reason, or professed by godly and learned Authors, ancient or moderne, of one sort or other, parties excepted. For it is one thing to say, the Church is a societie of faithfull people, joyning together in the ordinances of worship: Another, that it is no Church where

Marke what care S. *Augustine* will have observed, how & when discipline should bee used. *August. contr. Parmenian. lib. 3. ca. 2.* If contagion of sin have invaded a multitude, the mercifull severitie of correction from God himselfe is necessary. *Nam concilia separationis inania sunt, & pernicios a atq; sacrilega; &c.*

where the ignorant or prophane are tolerated. The first of these is affirmed: The latter is that which you must prove out of those Writers (which you can never doe) or else you abuse both your selfe and them. Order is requisite in every administration of the Church, as the Apostle teacheth, and chiefly in the collection thereof, you say. But the want of order in every point requisite, either in the collection or government of the Church, doth not make it no Church. You know it is an usuall received distinction, that hypocrites and ungodly men are in the Church, but not of the Church. And if at any time you read that notorious offenders are neither of the Church, nor in the Church; The same Author hath explained himselfe, that when he saith, There be no knowne Drunkards or Whoremongers in the Church, he speakes of that which should be: As when *Paul* saith, *That the Church of God hath no custome to contend*, he setteth forth, not that which alwayes commeth to passe, but what ought to be alwayes. For it may be that contention may continue in a Church many yeares, and yet it cease not to be the true Church of God.

Can. Necess. of Separat. pag. 186.

T. C. repl. 1. pa. 34, 35.

T. C. 2. repl. par. 1: pag. 242.

Aug. de mor. Eccl. catbol. lib. 1. c. 34. Bring me not such Christians as either know not or keepe not the force of their profession. Rake not after the ruder sort, which even in true Religion are intangled with superstition: my selfe knew many that are worshippers of tombes and pictures.

In *Mollerus* I can finde nothing that makes to your purpose, but many things directly against you. First, he entreateth in that Psalme of the true lively members of the Church, and therefore your glosse (at least outwardly) corrupteth the Text. Thus in the argument of the Psalme he writeth; *Ostendit qui sint cultus, aut opera quæ Deo placeant, & quomodo vera & viva membra, Ecclesia ab hypocritis & alijs manifestè impijs, discerni possint & debeant.* And in the whole Psalme he sheweth that he speaketh of the living members of the Church, for whom salvation is prepared, and to whom it is reserved, and not of visible members onely. Thus upon the first verse, *Vitur autem hoc verbo, ut ostendat discrimen inter perpetuos Ecclesiæ, cives, & inquilinos, seu hypocritas; qui ad tempus sunt illis permisti. Hi enim etiamsi videntur se pro veris Ecclesiæ membris, externâ professione, & observatione rituum: tamen quia verâ & solidâ pietate carent, & variis sordibus sunt polluti, tandem judicio divino separabuntur à veris Ecclesiæ membris.* And in his third observation upon the first Verse; *Quia sæpè contingit, Ecclesiam Dei multis inquinamentis deformem cernere, ne quis ad hoc scandalum impingat, discrimen constituendum est, inter perpetuos Ecclesiæ cives & inquilinos, qui ad tempus sunt illis permisti. Damnandi igitur sunt Anabaptisti, qui non putant verum esse Ecclesiam,*

August. contr. Par. lib. 3. cap. 2. It cannot be an healthfull removing by many, but when he that is removed hath no number to take his part. But if the same disease hath possessed many, the good have nothing left for them to doe, but to sorrow & mourne.

clesiam, quæ vitia quædam tolerare cogitur. If this be not sufficient, see what he hath upon the fifth Verse. And his observations upon the first and fifth Verses. But what you alledge out of him I cannot finde.

Mr. *Beza* hath that which you cite out of him, but he meaneth nothing lesse, than that a Christian should separate from the Church and ordinances of grace, because ungodly men are suffered, which should be removed but are not. In his Major Annotations, he explaineth himselfe thus; *Expresse usus est hoc verbo Lucas, ut ostenderet ipsarum animarum salutem positam esse in discessione à prophanorum cætibus*. But the Church of God, wherein prophane persons are suffered to abide, is not the congregation of prophane men in Mr. *Beza's* judgement, from which we must depart. Let this or that be faultily done or pretermitted of some (saith he) are they not therefore Christians, or to be esteemed brethren? But they will say, This is at least to communicate in their sinne, nay, this consequence is most false. For if I come prepared to the Supper, I am not to search with what conscience any man doth come to it with me, but I must take care of mine owne conscience. Therefore if I come to the Supper, chaste and free from wickednesse, though I communicate with adulterers, with murderers, and with most wicked wretches, so they be such by no fault of mine, their impuritie shall not hurt me. And what I speake of manners, I also say of doctrine, which sometimes the Pastours doe not purely deliver, nor the hearers receive well and holily. I will say more, if some Pastour either ignorantly or advisedly, should admit a Jew or Turke, the whole fault of that fact shall fall upon him, and I would not come no more slackly to the Table of the Lord; because his impure conscience, so I be without fault, doth not pollute mine which is pure; and that very Supper is pure to me, which that impure person prophaneth. Thus *Beza*. And this may be shewed to be the constant judgement of all orthodox Divines, not parties in this case, and it is a thing so well knowne, that it is superfluous labour to examine the rest particularly. And here let it be noted, That it is usuall to define the Church by the better part, by the true and living, chiefe principall and perpetuall members, partakers of the royalties and liberties of the catholike Church, knit unto Christ, quickned by the Spirit, heires of salvation, & one with the triumphant church:

Bezæ Annot. Major in Act. 2. 40.

Bezæ, epist. 2. pag. 28, 29.

Nec enim ut ritè ad cænam accedam, ut scrutandum est mihi quâ quisque conscientiâ ad eam mecum accedat, sed de meâ ipsius conscientia mihi laborandum est. Itaque & cum Adulteris, & cum Homicidis, et cum sceleratissimis quibusvis, modò nulla meâ culpâ tales sint, si ad cænam castus & sceleris puras accessero, nihil illorũ impuritas, mihi nocuerit. Et quod de moribus duo etiam de doctrina, dico, quod interdum nec pastores, satis purã tradunt, nec auditores satis rectè percipiunt. Dicam etiã amplius si vel Turcam vel Judeũ Pastor quispiã sive prudenter sive imprudenter admitteret, tota illius facti culpa, in illum recideret, nec ego propterea cũctanter ad mẽsam Domini accessero, &c.

 And

And not by all sorts, as in outward societie and profession are linked together, who yet are not excluded from the societie in respect of profession, nor denied to be members of the Church in their kinde or in a sort such as are called onely by externall vocation, are members in their kinde of that company called, or externally selected, but not true members of the Church militant, nor militant members of the Church catholique, whereof Christ is the head. And thus the church is a company of faithfull people, sincere, upright, walking with God, which is mixed with hypocrites and wicked livers, not as living members of Jesus Christ, but as members in a sort of the visible societie; as members in the church by outward profession, but not of the true militant church.

SECT. V.

Before I end this point, I will here lay downe some few Syllogismes, intirely made up, betweene the Inconformists and Conformists, all concluding the forenamed position, That Church which hath not a lawfull Ministery, is not a true visible Church: But the Church of England hath not a true lawfull Ministery. Ergo, *The Church of England is not a true visible Church. The proposition is affirmed of the Conformists, as* Burton, Sutcliffe. *The Assumption is granted by the Nonconformists, as we have in the first chapter largely shewed. The true visible Church of Christ is a societie of beleeving and faithfull people, and a communion of Saints, so say the Conformists. But the Church of England is not a societie of beleeving and faithfull people, a communion of Saints (thus write the Nonconformists, see page* 169.) Ergo, *the Church of England is not the true visible Church. The true Church is the Kings daughter, described in Psalme* 45. *But the Church of England is not the Kings daughter so described. Therefore the Church of England is not the true Church of Christ. The proposition is laid downe by the Conformists, whereby they prove Rome a false Church. The Assumption is the Nonconformists; For if they say the truth, their members have not those qualities belonging to the Kings daughter, neither the Priest nor people. See pag.* 15. 16. 39. 131. 169. 170. *The true Church of Christ is the flocke of Christ: But the Church of England is not the true flock of Christ, therefore the Church of England is not the true Church of Christ. The proposition (say the Conformists) is undeniable:* Song. 1. 6, 7. Act. 20.

Necess. of Separat. p. 179, 180, 181. *Babel no Bethel. pag.* 108. *Chall. cas. pag* 33, 34.

Sutcl. Chal. pa. 40. and answ. to the except. pag. 65.

Burton. answer to Hicholia. pag. 100.

Burto in the same Booke, pag. 99.

Act. 20. 28. Joh. 10. 16. The Assemblie is proued by the Nonconformists Principles, compared with Joh. 10. 3, 4, 27. Christ sheepe heare his voice, and know it and follow it. But the Church of England (as they say) heares not Christ voice, but the voice of Antichrist in the ministerie, worship, and discipline: (as we also beleeue) therefore it neither acknowledge, nor follow it, but the voice of Antichrist. The Church of God doth keepe the doctrine of the Apostles and Prophets, without addition, alteration, corruption: (thus the Conformists.) But the Church of England keepes not the doctrine of the Apostles and Prophets, without addition, alteration and corruption (say the Nonconformists.) See pag. 108. Ergo, shee is not the Church of God. No societie can be termed Gods Church, which retaineth not Gods true worship (thus the Conformists.) But the Church of England doth not retaine Gods true worship (say the Nonconformists.) See pag. 71. to the 131. Ergo, shee cannot be termed Gods church. The true Church consisteth not of fierce Lyons, Wolues, Tigres, and such like wilde and fierce beasts; But of Sheepe, and Lambes, which learne of Christ, and are meeke, humble, gentle, &c. So say the Conformists. But the English Church doth consist of Lyons, Wolues, Tigres, and such like wilde and fierce beasts, and not of Sheepe and Lambes, which learne of Christ, and are meeke, humble, and gentle, &c. Thus the Nonconformists, see pag. 31. &c. 145. 169. Therefore it is not the true Church. Here the Reader seeth cleerely how the Conformists Maior, and the Nonconformists Minors, make up their Syllogismes of Separation. And how they will be able to loose these knots, I know not, except by reuoking vtterly their own grounds, which if either of them doe, yet I doubt not but we shall be well enough able to maintaine them against men.

Sutcl. Chal. cap. 1. pag. 6. arg. 9.

The same Booke, pag. 13. arg. 19.

Id. pag. 27. arg. 5.

ANSWER.

YOu please your selfe with the same Song, which here we have over againe and againe, tuned with the same art. But that which you talke of the Conformists Majors and the Inconformists Minors (your slanders set aside) is idle and toyish. For in that matter there is no difference betwixt the Conformists and the Inconformists. The Conformists Majors as they are truely meant, the Inconformists doe assent unto: And the abuse of ignorance, idlenesse, prophanenesse, both of Ministers & people, whereof the Nonconformists complaine, the Conformists doe acknowledge and bewaile. And your

selfe a little after in a matter of the same nature affirme, that herein you say no more, than what in effect is fully acknowledged, by the Nonconformists, Conformists, the Church of *England*, the learned generally, and all the reformed Churches upon earth: and for proofe you quote the same Authors you here alledge. And why then doe you trifle thus with the Conformists Major, and Inconformists Minor? Did the sound of those words please you so well? But let the Majors and Minors be whose they will; no intire or perfect Syllogisme of Separatisme can be made up of them, but such as ignorance in not understanding, or an evill conscience in perverting or falsifying their sayings, doth conclude. They may well stand to their grounds and unloose those knots, and if they understand their owne principles, they cannot but untie them. But how you can free your selfe from the guilt of an evill conscience, unlesse you recant what you have written, repent of your Separation, and acknowledg the wrong you have done to the Nonconformists, by misreporting, perverting and falsifying their principles, as you call them, I leave to your serious consideration, and the reexamination of what you have done.

Can. Neces. of *Separat. pag.* 193.

For the right understanding of the Conformists propositions (I speake in your phrase) against the Church of Rome, we must note, That the Romanists hold the Church of Rome to be the catholique Church of Christ here on earth, under the Pope the Head; in which sense their propositions are to be understood: For the true catholique militant Church is a faithfull people, a communion of Saints, the flocke of Christ, that heareth his voyce, keepeth the doctrine of the Prophets and Apostles, without addition or alteration, and worshippeth God truly according to his will: And there is truly and properly no member of the militant Church catholique, which doth not this sincerely in truth and measure. But they never thought nor taught, that every member in a sort, of the visible Churches, were holy and sincere, the true sheepe of Christ, faithfull, and effectually called: much lesse, that it was no Church of Christ, wherein abuses were to be found, or ungodly prophane men were tolerated. The [q] Church militant and triumphant, are not two Kingdomes, but two degrees of one

[q] *Bilf.* The difference betweene christian subjec. & pas. 1. *pag.* 92. These (*sc.* the Church militant & triumphãt) be not two but one Church. Jerusalem which is above, is the mother of us all. *Gal.* 4. Yee be now, saith *Paul*, no more strangers and forreiners, but Citizens with the Saints, and of the houshold of God, *Eph.* 2. For you be come to the Citie of the living God, and *Heb.* 12. where you see the Saints in heaven, be not removed from the Church of God, but be received to their fellowship.

Id. part 2. *p.* 230. The Church in heaven, is it another Church from this on earth, or the same? Certainly, Christ hath but one body which is his Church, and of that body seeing the Saints (*sc.* in heaven) be the greater and worthier part, they must be counted the same church with us.

King-

Kingdome. The Church visible and invisible are not two Churches, but distinct considerations of the same Church. If then we speake of true, sound, living, chiefe, principle members of the militant Church, such as partake in all the royalties and priviledges of members, every member of the Church militant is a true branch in the Vine, knit firmely unto Christ, quickned by the Spirit, and shall be an inheriter of eternall glory. But if we speake of members in a sort of visible societies, so hypocrites may be members, and ungodly men, as they are tolerated in the societie, when the better part cannot reforme or amend them.

But to the Arguments in order.

First, The Church may be true though the Ministery be deficient in the order of calling, qualification of persons, and execution of their office: But that Church is false whose Ministery is altogether false for substance of their office, that is the doctrine which they teach, Sacraments which they administer, and functions whereunto they are set apart. Thus the Conformists and Inconformists both. Now if we speake of the Ministery of the Church of *England*, indefinitly, both Conformists and Inconformists will confesse some things to be faulty both in the entrance and execution of their callings; as that some are ignorant, proud, covetous, careless, corrupt, not watching over the flocke: But absolutely that their Ministery is false in respect of the substance of their office, that was never said by either of them, as you doe or might well know. The knot to be unlooosed now remaineth in your conscience, in that either you æquivocate in your Major, or against knowledge, charge the Nonconformists in your Minor, with that which they never said.

Secondly, The true Church of Christ, that is, the true and lively members of the militant church, and militant members of the catholique church, is a company of [r] faithfull people, a communion of Saints, the true flock of Christ, which heare, know, acknowledge, beleeve, and obey the voyce of Christ; the kings daughter which is all glorious within, knit to Christ

[r] The true Church is an universall congregation or fellowship of Gods faithfull and elect people, built upon the foundations of the Prophets and Apostles, Christ Iesus himselfe, being the head corner stone. And it hath alwayes three notes or markes whereby it is knowne; pure and sound doctrine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiasticall discipline, *Hom. 2. booke, hom. for Whitsu. 2. part.* The Church consisteth not of men, but of faithfull men, and they be the Church, not in respect of flesh and bloud, which came from earth, but of truth and grace, which came from Heaven. *Bilson. Christ. Subiect. part 2. pag. 231.*

and

and married unto him. But in this ſocietie there are mixed not onely ſecret hypocrites, but fierce Lyons, Tigres, Wolves, Beares, wicked Teachers, and ungodly livers. Thus the Conformiſts and Inconformiſts. And in this ſenſe the Church of *England* is a ſocietie of faithfull and beleeving people, the flocke of Chriſt, the Kings daughter, quickned by the Spirit, enriched with grace, decked with Gods ordinances, walking in ſincere conſtant conſcionable obedience, though in outward ſocietie and profeſſion, mixed with many ignorant, vaine prophane perſons, who have received the preſſe-money of Chriſt, but indeed fight under the Devils banner, as doe all hypocrites and ungodly wretches; that is, in the Church of *England*, there be ſome truely of the Church which heare the voyce of Chriſt, mixed with thoſe which in words profeſſe Chriſt, but in their deeds deny him: Thus the Conformiſts and Nonconformiſts. The knot here lyeth onely in an æquivocation or groſſe abuſe of the word *Church*, which ſometimes notes the whole viſible ſocietie, linked in an externall profeſſion, and ſometimes the true and living members of Jeſus Chriſt, againſt which the gates of hell ſhall not prevaile.

s *Deo dat. Ital.* Ioh. 10. 1. The ſheepe are the true faithfull, endued with ſpirituall light and diſcretion.

t *Bilſ. Chriſt. ſubject. part* 2. *pa.* 233. The Church is not ſimply a number of men; for Infidels, heretickes, and hypocrites, are not the Church, but men regenerate by the Word & Sacraments, truely ſerving God, according to the Goſpell of his Sonne, and ſealed by the Spirit of grace, againſt the day of Redemption.

Thirdly, The ſheepe of Chriſt doe heare his voyce, but what ſheepe? not all that be ſheepe in profeſſion, but all that be ſheepe indeed and truth, effectually called and gathered into Chriſts ſheep-fold. They heare, that is, acknowledge, beleeve and obey Chriſts voyce ſincerely, but not perfectly, fully, and compleatly: for the faithfull may erre of frailtie and infirmitie, both in faith and manners: ſometimes they are miſlead through ignorance, drawne aſide by paſſions, foiled by temptations. Chriſts ſheepe doe obey his voyce, but all that are linked with them in outward ſocietie, doe not ſincerely obey, nor yet in converſation faſhion themſelves to the direction and commandement of Jeſus Chriſt. And thus the Church of *England*, that is, the true and faithfull people in thoſe ſocieties, doe heare and obey the voyce of Chriſt in truth, others mixed with them doe heare and profeſſe but not obey. If the Church doe erre, it is of ignorance, not of wilfulneſſe, or ſtubbornneſſe: In matters of leſſe importance, not fundamentall or bordering thereupon: It is the errour of ſome onely, add not of the whole Church, which errours cannot make that, thee is not the flocke of Chriſt. The knot here to be unlooſed, is your fame in charging that upon the

u *Gratian. decret. par.* 2. *ca.* 24. *qu.* 1. *cap.* 9. *A recta in Gloſſ. Novitiis. Ipſa congregatio fidelium, hic dicitur Eccleſia, & malis, Eccleſia non poteſt noneſſe.*

Non-

Nonconformiſts, the contrary whereto they have ever maintained.

Fourthly, In the true Church of Chriſt, the true doctrine of Jeſus Chriſt, the Prophets and Apoſtles in matters fundamentall is kept, but ſo as the living members may erre both in doctrine and manners, and others in ſocietie with them may erre groſſely, impenitently, finally. And thus the Church of *England* doth keepe the doctrine of [w] Chriſt, the Prophets and Apoſtles intirely without addition or alteration, though in the government and adminiſtration there be many things amiſſe; though in the ſocietie there be many who be not qualified as ſheepe, humble and meeke, but fierce and cruell.

Fifthly, No ſocietie is the Church of Chriſt, which retaineth not the true worſhip of God, but in the true Church of God, his pure worſhip may be ſtained with rites and ceremonies, which might well be ſpared, and are juſtly diſliked. Thus both Conformiſts and Nonconformiſts, and all other ſorts and ſects of men. And thus in the Church of *England*, the true worſhip of God is for ſubſtance rightly maintained, though the Nonconformiſts diſlike, and the Conformiſts groane under ſome ceremonies not abandoned, The onely knot here to be unlooſed againe is your ſlander againſt the Nonconformiſts, in that you charge them to ſay, that the Church of *England* doth not retaine the true worſhip of God.

And now I ſhall deſire you calmely to conſider how according to your principles you can untie a knot or two, if they ſhould be knit for you in this wiſe.

Firſt, He is no true Paſtor of Jeſus Chriſt, who groſſely perverteth the Scripture, falſifieth Authors, deceiveth with æquivocations, condemneth the true worſhip of God as pernicious idolatrie, and the [x] ſocieties of Saints as idolatrous and Antichriſtian Aſſemblies, and laboureth to draw Chriſtians from the communion of Saints, which ought to be kept and maintained. Examine your writings in the feare of God, and adde the propoſition wanting.

w *Chaloner. Credo Sanct. 2 part, ſubject.* The church in reſpect of its outward part (as it enters the Creed) is not onely an outward profeſſion of a doctrine or diſcipline, but a profeſſion of the ſame under the notion of truth. And that the Church in this ſenſe is inviſible. *Gregory de Valent. confeſ.* in his third Tom. upō *Thomas diſp. 1 qu. 1. pag. 7. ſect. 16.* and *Bellarm.* in his third Book *de Eccleſ. ca. 15. Bilſon Chriſt. ſubject. par. 3. pag. 305.* The viſible Church conſiſting of good and bad, elect & reprobate, hath no ſuch promiſe, but ſhee may erre: only the choſen of chriſt, which are the true members of his body, properly called his Church, they ſhall not erre unto perdition, &c.

x *Jewell* upon the firſt to the *Theſſ. chap. 1. v. 1.* The Church of God is in God the Father, and in the Lord Ieſus Chriſt; it is the company of the faithfull, whom God hath gathered together in Chriſt, by his Word, and by the holy Ghoſt, to honour him, as he himſelfe hath appointed. This Church heareth the voyce of the Shepheard. It will not follow a ſtranger, but flyeth from him. Of this Church. *Hieron. in Mic. lib. 1. cap. 1.* ſaith, *Eccleſia Chriſti in toto orbe Eccleſias poſſidens, &c.*

The ministry not of the people.

Secondly, He is no true Minister who derives his authoritie from them that are not able to give it. But he that derives his authoritie from the people, derives it from them that have no authoritie to give it. You know the conclusion, and where it will light.

Thirdly, The true Church of God is the true flock of Christ, the Kings Daughter, quickened by the Spirit, married unto Christ, gentle, meeke, humble, retaining the true worship of God, without addition or alteration, and keeping the unitie of the Spirit in the bond of peace; But the societie of Separatists is not the true flocke of Christ, quickned by the Spirit, humble, meeke, gentle, keeping the unitie of the Spirit in the bond of peace. These properties doe not agree to all and every one in that societie in truth, according as in the former propositions, you say, they belong to the true Church of God. If you shall be able to maintaine the former propositions against men, as you vaunt, I doe not beleeve you shall be able to unloose these few knots.

CHAP. V.

SECT. I.

Can. Necess. of Separat. pag. 49, 50.

IT may be some will expect that I should write something of their Lecturers; and the rather because they in the judgement of many, are thought to be the best Ministers. Of their life and doctrine I say nothing. But as for their Ministery, surely it is new and strange. For the Originall of their name, manner of entrance, and Administration, is unknowne wholly to the Scriptures, and I thinke never before heard of, till in these latter broken and confused times. Therefore it is no marvell, when the Question hath beene propounded to some of them, as it was by the Pharisees to John, Who art thou? *That they have not been able for their life to answer*

swer to answer the point. Neither could agree among themselves what kinde of Ministery it is that they have taken up. And being hard pressed for resolution, they have ingenuously confessed, that unlesse they be Evangelists, they could not see how their Ministery doth accord with any Ministery mentioned in the New Testament. This I write upon my owne certain knowledge, the persons I thinke are yet living, whose names for some reason I forbeare to expresse. Howbeit, I can and will doe it if I see there be a just and necessary occasion.

I doe not thinke it strange that they should thus speake: for indeed I know not what they can say better in defence of their standing. Pastours, I am sure, they will not say they are: For,

First, They doe not take any particular charge of a flocke upon them.

Secondly, They performe not the office thereof, for they agree with the people onely to preach, and not to administer either the seales or censures to them.

Thirdly, Their comming unto the people is in a strange sort: for they make a covenant each with other for some certaine yeares, and when that time is out, both parties are free, and so may leave one the other, and doe many times: but a true Pastour may not doe so: For if he should he were worse than an hireling which leaves not the sheepe till he see the Wolfe comming. But many of these when they see a richer Lectureship comming towards them.

Fourthly, He that is a Parson or Vicar, is taken generally for the Minister of the place. And truely, howsoever their calling be false and Antichristian (as the Nonconformists say) yet in many respects they doe better resemble a true Minister than any Lecturer whatsoever. Therefore not without just cause, doe the Reformists utterly condemne this extraordinary office of Preachers: And affirme, that they are neither Pastours nor Teachers which the Scripture alloweth of. Neces. of Disipl. pag. 74.

ANSVVER.

THis point concerning Lecturers, I have purposely deferred unto this place, because it is distinct from the former in your apprehension, and in this you doe not pretend the Nonconformists principles, as you did in the former. The exceptions also which you take against them, are not in respect of gifts, learning, or diligence, nor that they are brought

into the Church by Antichriſt, but chiefly in reſpect of the office and Miniſtery it ſelfe. That which you object concerning the name, that it is new (as you doe before againſt Parſons, Vicars, and Curates, that they are Popiſh) is too ſlight to be inſiſted upon. For theſe and divers other names or titles given to the Preachers of the Word, doe not note different Miniſteries for ſubſtance and kinde, but different accidents whereby the Miniſters are diſtinguiſhed, and ſometimes the employment whereabout they are principally exerciſed. But the Miniſtery which is exerciſed under thoſe names, is for ſubſtance one and the ſame, which Chriſt hath appointed and ſet his Church. If any man hath not been able to anſwer this Queſtion when it hath been propounded, what kinde of Miniſtery the Lecturers have taken up, it was from his weakneſſe, not from the difficultie of the matter. And this is no marvaile, ſeeing many Queſtions ſeeme Riddles to you, which very eaſily untie themſelves, or be knit in conceit onely. As to the Papiſts many Queſtions touching the certaintie of our Religion, the calling of our Miniſters, the continuance of the faith, ſeeming indiſſoluble, which a true hearted Chriſtian can quickly diſſolve. But *you write upon certaine knowledge, that ſome have ingenuouſly confeſſed, that unleſſe they be Evangeliſts, they could not ſee how their Miniſtery doth accord with any Miniſtery mentioned in the New Teſtament.*

I am not ſo diffident as to diſtruſt every word that is ſpoken, nor muſt I be ſo ſimple as to beleeve every thing. In the quoting of mens words in writing, and giving the ſenſe of them, I finde you trip ſo often ignorantly or upon ſet purpoſe; and ſo many times to quote that as making for you, which is as direct againſt you as can be ſpoken, that without breach of charitie, I may ſuſpect ſome ſuch thing in this particular; either that you miſtooke their meaning, or miſrelate their words, or ſet downe your owne conſequence for their poſition, or the like. Inſtances of your miſtaking enough hath beene formerly mentioned, in this very place there be two of no ſmall note, nor hard to be diſproved. Firſt you ſay, *The Nonconformiſts condemne the calling of Parſons and Vicars* (their office you meane) *as falſe and Antichriſtian.* But their practice and profeſſion both, doth evidence the contrary to the whole world, as hath beene ſhewed. And if you will miſtake their writings ſo palpably and againe and againe affirme

affirme them from their writings, what is not there to be found, but is direct contrary to their judgement, writing and practice, how can we beleeve that you truely report their words. Secondly, you say; *The Reformists doe utterly condemne this extraordinary office of Preachers.* Lecturers you understand by extraordinary Preachers; but extraordinary they are not, either in respect of their calling, or the worke wherein they are imployed. And the Nonconformists are so farre from condemning that office, that it is well knowne many, if not the greatest part of them, had none other calling, or office in the Church. And I presume every reasonable man, will conceive it an unlikely thing, that so many godly and learned men, suffering many and great troubles against other abuses, should choose to live in such a calling, against the light of their conscience. And you know some have maintained, (whose judgement therein and workes are approved by others of the same ranke,) That the Ministery of godly Preachers (and so of Lecturers) in the Church of *England*, in all substantiall and essentiall parts, is that very Ministery which Christ hath instituted and ordained in the New Testament, and which he hath blessed for the gathering and building forward of his Church in faith and holinesse.

Can. Necess. of Separat. pag. 32 & 210. 223 If Dr. *Ames* had not boasted of this mans booke, &c. *Id. pag.* 224 This is the booke which Mr. *Paget* upbraids us with. *Arr. against Separat. pag.* 38.

It is not then the common judgement of the Reformists, nor the private opinion of any particular man of that minde, that I have seene or heard of, that the office or calling of a Lecturer is utterly to be condemned. Who the Author is, or what the worke which you quote, entituled, *The Necessitie of Discipline*, I know not, nor what he saith.

Perhaps you alledge him, as you have done others wrongfully; It may be he speakes of some circumstances, not of the substance of the calling. If he goe any further, it is his private conceit, and must not be imputed to the Reformists, as you stile them.

We neede not here dispute of the difference, betwixt the Pastour and the Teacher, nor to enquire whether of these they are to be esteemed, untill the difference betwixt them be exactly defined, and substantially proved: If for substance of Ministery they doe the worke of the Lord Jesus, and by his approbation, this sufficeth.

First then here it is to be noted, that the Officers of the Church are not so distinguished by their speciall limits and

 bounds,

bounds, but the ſuperiour may doe the office of the reſt, if neceſſitie require. As if the ſocietie be ſmall, meet Officers cannot be had, or be wanting for a time, or taken away by death, The Paſtour may ſupply the roome of the Teacher, Elder, or Deacon, that is, he may teach, watch over the manners of the people, and take ſpeciall care of the poore, as the Apoſtles did for a time.

Secondly, If the Paſtour be aged, weake, ſickly, unable to beare the burden of his charge alone, he may take unto him, with conſent of the ſocietie and colledge Eccleſiaſticall, Aſſiſters or Helpers; *Ut tam præſentes in urbe ſublevarentur, quam ut abſentibus ipſis, Eccleſia paſtoribus deſtituta non eſſet, delegerunt (ſcil. Apoſtoli) ſibi coadjutores: Quod nominatim ex Epiphanio hæreſ. 27. apparet. Tales fuerunt hi tres, Clemens, Linus, Cletus, Aut, ut noſter Author ait, Anacletus.* So *Maximus* helped *Macarius* untill his death; and *Auguſtine Valerius*. And if the Paſtour be careleſſe or negligent, it is lawfull for the people to provide for themſelves, by the beſt meanes that they can, or God is pleaſed to afford unto them, that they might be taught and inſtructed in the wayes of holineſſe.

Videl. in Ignat: ad Mariam. exercit. 3.

Sozom. hiſt. lib. 2. cap. 19.
Euſeb. lib. 6. ca. 10. Gr.

Thirdly, Paſtours are to feede the flocke committed unto their care, yet ſo as many Paſtours may be ſet over one flock, which they muſt feede in common. And to this purpoſe ſome write, that the Apoſtolique and Primitive times, knew neither Pariſhionall nor Dioceſan Churches, but Chriſtians lived then in Cities onely, not in Villages becauſe of the perſecution. And it is to be remembred, that in Rome, Corinth, Epheſus, Philippi, Coloſſe, Theſſalonica, and ſuch other Cities, inhabited by Chriſtians, there were more Paſtours than one, which did in common governe all the Churches within that Citie, and there was not any one Paſtour, who by himſelfe, governed a certaine part of the Citie peculiarly aſſigned to his charge. Thus alſo the Ancients write, that *Peter* and *Paul*, were the firſt Biſhops and Apoſtles at Rome. *Paul* had *Linus* and *Timothy*; *Peter*, *Clemens* and *Anacletus*. *Liberius* and *Felix*, both governed the Apoſtolicall Seat: *Valerius* and *Auguſtine*, *Narciſſus* and *Alexander* in the Church of Hippo. It is apparent, the Apoſtles ordained many Overſeers in one ſocietie, and it is not repugnant either to Scripture or reaſon, to thinke there might be many Paſtours of one flocke;

A diſpute, par. 3. cap. 8. pag. 170.

Act. 20. 27, 28.
Phil. 1. 1.
1 Theſ. 5. 12.
Act. 13. 2.
& 15. 2.
Col. 4. 11.
Iames 5. 14.
Epiphan. hæreſ. 27.
Ignat. ad Trallens.
Sozom. li. 4. ca. 14.
Euſeb. hiſt. lib. 6. cap. 10, 11. Gr. ca. 9. lat.
Gratian. Decret. part 2. cap 7. qu. 1. can. 12.

And

And the flocke might be one under the joynt care of many Shepheards, though they did not ordinarily meete together in one place. For to assemble together in one place, is meerely accidentall to the unitie of a societie: Certaine it is, in times of persecution they cannot so meete; and it is most probable, in the Apostles times, many Churches were too populous in that manner to assemble together. Those that know the state of France in time of persecution, doe well understand that every Church almost was gathered of Townes, whereof some were six miles, some seven, some more from the place of meeting, and keeping their Congregations. And therefore could not meete so often, nor know one another so well, as we by the grace of God may doe.

Bilson. perpet. Gover. ca. 10. pa. 155. Every church with them had many Prophets, Pastours and Teachers, the number and neede of the people, and time so requiring. *1. Cor. 14. 24, 34.*

Fourthly, No one Pastour or Teacher hath the power of the censures belonging unto him, and whether the power of dispensing the Seales belong to every Minister of the Gospell, I leave it to your consideration, (for I know not what you will resolve) but the actuall dispensation of the Seales may be forborne by some, to whom the right of dispencing doth appertaine, specially when there be others at hand to doe that office. The Apostles had power to baptize, but we may well thinke, they did not ordinarily baptize themselves. It is possible (you say) a man may be a true Ecclesiasticall Officer, and yet never doe the services thereof.

1 Cor. 1. 14, 15, 16. Can. Neces. of Separat. pag. 236.

Fifthly, The Minister of the Gospell is not made absolutely a Minister by the choice or election of this or that people, but onely their Minister for the time of his abode and continuance with them. Lay these things together, and then your exceptions against the office of Lecturers will vanish. For if they have not the chiefe charge or cure of soules, they be not sole Pastours or Teachers of the flocke; but joyned in care or charge with others as Helpers or Assistants, or chosen by the people to supply the want of such as should, but doe not feed the flocke. If they dispence not the Seales, neither is that necessary in respect of their standing: for right and power from Christ they have to dispence them, but in the execution of that power they may be hindred, or forbeare it for a time. If they leave their place being lawfully called to another flocke, it may be with consent of the societie and of the Church, and what then doth make it unlawfull? or if the charge should be unlawfull, it doth not make the Ministery strange or new, which is the thing in question.

Sect. II.

Neces. of separat. pag. 51, 52.

That Ministery which is instituted and set up besides those which God hath appointed in his Word, is unlawfull and false. But the Ministery of Lecturers in England is instituted and set beside these, which God hath appointed in his Word. Therefore that Ministery is unlawfull and false. The proposition is plaine and undeniable, and we have their owne words to confirme it. For thus they say, All the Ministery is by the Word of God, and not left to the will of man to devise at their pleasure, as appeareth by that which is noted of John, *where the Pharisees comming to him, after that he had denied to be either Christ, or Elias, or another Prophet, conclude if he be neither Christ nor Elias, nor of the Prophets, why baptizest thou? Which had been no good argument, if* John *might have been of other function, than of those which were ordinary in the Church, and instituted of God, &c. Againe to devise another Ministery, than that which God hath appointed, is condemned by the second Commandement.*

T. C. repl. 1. pa. 62, 63.

The Assumption is thus proved. First if their Lecturers have taken ordination from the Bishops, and exercise by that power onely, then is their office false, by the reasons before laid downe. Secondly, If it be objected, that they never received the Prelates orders, or have repented thereof, I answer, This proves not that they are therefore true Ministers. For as Jehu, *though he did well to suppresse* Ahabs *idolatrie, yet in that he followed the wayes of* Jeroboam, *he himselfe continued still a grosse Idolater: Even so; howsoever some may privately report, that they stand Ministers by no relation to the Bishops, yet are they notwithstanding unlawfull Ministers, seeing they were never elected, chosen, ordained according to Gods Word. If any reply, that they have their calling of the people: I answer, the thing is surely otherwise, as shall be manifested presently. But if this were granted, yet I deny that any Church under heaven, hath power from Christ to ordaine such a kinde of Ministery, and therefore if any people should doe it, seeing it is against the Scripture, it must needs follow, that it is an unlawfull Ministery, and so consequently not to be communicated with.*

Answver.

YOu are strangely taken with this note; for you have brought nothing but a bare repetition, of what you have said

ſaid over and over. If you ſpeake of the ſubſtantiall and eſſentiall parts of the Miniſtery, it is freely granted, that the true Miniſtery is by the word of God, and heavenly. But if you extend it to every circumſtantiall order, whereby in this or that Societie, the Miniſter is to execute the function he hath received of God, it is not approved. But of this you need not to have made ſo many words. To your aſſumption, anſwer hath been returned already.

Firſt, That the Miniſters of the Goſpell receive their office and authoritie, neither from the Biſhop, Patron, people, or Colledge Eccleſiaſticall, but from Chriſt immediately, whoſe ſervants they are, in whoſe name they miniſter, whoſe flocke they attend, and who hath aſſigned them their worke. And if you receive your Miniſtery from the people, as their ſervant, from whom you derive your office and authoritie, and from whom you receive your Commiſſion; your Miniſtery in that reſpect is no leſſe falſe and antichriſtian, than theirs that derive it from the Biſhops.

Secondly, If Lecturers have received ordination from the Biſhops, and be called and choſen by the people, their calling is juſt and lawfull, according to the rules of Scripture, and their Miniſtery heavenly and from above, if they preach the intire faith, and feed the flocke of God. For they preach the pure doctrine of ſalvation, not by authoritie from men, but by commiſſion from the chiefe Shepheard and Biſhop of our ſoules: their calling may be juſtified by the Word and warrant of truth, which ſhall ſtand for ever; the more hainous and fearefull is your ſinne, in matching the Miniſtery of ſuch men, to the idolatry of *Jehu*.

Thirdly, You are bold to affirme, That no Church under Heaven, hath power from Chriſt to ordaine ſuch a kinde of Miniſtery, &c. And it is true, the Church hath no power to ordaine any Miniſtery; for Chriſt is the Author and inſtitutour of the Miniſtery for his Church. But your meaning is, That this kinde of Miniſtery is againſt the Scripture not ordained, and then if we call for your proofe, we have nothing here, but I deny it. You take up M^r *Br.* (how well it becomes you, let the Reader judge) as a bold Sophiſter, becauſe he makes flat deniall of expreſſed truthes. As thus, I ſay it is falſe, I deny it, &c. As if the weight of an argument were ſufficiently removed by empty denials. But when you ſhould make *Can. Neceſ. of Separat. pag.* 217.

proofe of what you affirme, it sufficeth you to say I deny, or this proves it not: or I have proved from their writings; when you have falsified them onely. And if an empty deniall be not sufficient answer to an empty affirmation, it is very strange. I may justly say to you, as Dr *Bilson* to the Papist whom he answered; If great vaunts were sound proofes, the victory were yours; you have words and cracks at will, they cost you nothing.

Bilson Christ. subject. par. 1. p. 41.

Sect. III.

Neces. of Seperat. pag. 53.

That it is so I prove it thus; That Ministery is unlawfull, which none may lawfully give. But none may lawfully bestow the Ministery of a Lecturer. Therefore that Ministery is unlawfull. The Assumption for shame cannot be denied, if the nature of it be considered. For as we but even now said, their Lecturers take no charge of a flocke upon them, they make covenant with the people, but for a certaine time; the peculiar worke of a Minister is not by the people laid upon them, neither expected of them. If any object, that they preach the Word. To this Dr Ames gives an answer fully, that the preaching of the Gospell is not a worke peculiar to a Minister: for such as are private men, and out of office, may and ought to preach the Word, as occasion is offered, and not onely privately, but, saith he, in the publique Congregation, &c.

Answer.

WE have here the same thing over againe, and when all is said, it is but this, I deny it, or I say it. The assumption cannot for shame be denied. The proposition rightly understood is true and sound, but it may carry divers constructions. As first, the meaning may be, That Ministery is for substance unlawfull, which none may lawfully give to such or such persons, *scil.* to such as be unfit or prophane. And in this sense, the proposition is not sound. For the Ministery is unlawfully committed to an ungodly man, an hypocrite, but the Ministery it selfe is heavenly, and from above. Or the sense may be, That Ministery is unlawfull which men may not lawfully give virtually or formally: And then it is weake; For Pastours and Teachers are the gifts of Christ unto his Church, from whom they receive their office, and not from

from men, Or it may beare this sense, That Ministery is unlawfull, which none may lawfully give in such forme, and manner, as it is executed: And then it is lyable to exception. For of right the power of administration of the Seales and Censures of the Church, belong to the Pastours, Teachers, and Governours of the Church, when in the execution of this office, they may be hindred. It is lawfull to be an assistant or helper to a Pastour for a time, when it is not lawfull to give the office of Ministery to a man for a time onely, and then to expire. To the assumption; The Lecturers of whom we speak, have derived their office from the Lord Jesus Christ, by the Ministery of his Church, as instruments, their entrance into it lawfull, the service and worke it selfe holy, the manner of performing it warrantable, and the authoritie they have received the same which Christ hath communicated to the Ministers of the Gospell. To publish the truth by way of instruction or exhortation, is not peculiar to the Ministers of the Gospell, but by authoritie, ordinarily to preach is peculiar to the Minister. For the Scripture joyneth together the preaching of the Word, and dispensation of the Seales, as both belonging to the Officers, who have received commission from Jesus Christ. And if private persons may preach the Word in this sense, we see no reason why they may not administer the Sacraments likewise, and so the Governours of the Church shall have power to doe nothing, which every private member of the societie may not doe as well as they. But Lecturers preach the Gospell by authoritie, and as men set in office by the Lord of the harvest. And this may suffice to shew the vanitie of such exceptions as are taken against our Church, Ministery, and worship, to prove it to be no true Church, worship, and Ministery; and how untruly and unjustly the Nonconformists are charged to lay the grounds of that rash and affected Separation, which some have run into. To examine what argument is returned to Dr *Ames*, Mr *Daw:* M^r *Br:* is needlesse; for nothing of weight is said against them, but the same things vainly repeated, with insolent scoffes and reproaches, as if by evill speaking you hoped to get the victory. It is to be observed generally you say, that those which stand for bad causes doe after this sort still reproach the Adversaries. Thus doe the Papists the Protestants, so the Protestants the

Math. 28. 19. 1 Cor. 1.

Can. Necess. of Separat. pag. 211.

the Puritanes, and ſo they us, as here and in other writings uſually. Now I would entreat you to review your two books, and ſpeake in good earneſt, whether in ſcoffing, reproaching, falſifications, you doe not ordinarily exceed all men that ever you met withall ; Conſider ſeriouſly, and then let conſcience be Judge, whether it be the note of a good or evill cauſe, &c.

FINIS.

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